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The Outlook of Missions

CONTINUING

THE HOME MISSIONARY BULLETIN, THE OUTLOOK OF MISSIONS
AND THE WOMAN'S JOURNAL.

ISSUED MONTHLY IN THE INTEREST OF MISSIONS.

HEADQUARTERS: REFORMED CHURCH BUILDING, PHILADELPHIA.

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FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Elder Joseph L. Lemberger, of Lebanon, Pa., is treasurer, the sum of _____ dollars.

SUBSCRIPTION, FIFTY CENTS PER YEAR, PAYABLE IN ADVANCE.

SEND ALL REMITTANCES TO THE OUTLOOK OF MISSIONS, 15TH AND RACE STS, PHILA., PA.
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The Quiet Hour



That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth:

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
—PHILIPPIANS 2: 10, 11.

Follow with reverent steps the great example
Of Him Whose holy work was "doing good;"

So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

—J. G. WHITTIER.

Gracious Lord, may the marks of discipleship be upon me to-day! May my fellow-men behold the fruits of my communion with Thee! By my gentleness, my pity, my fairness, my holiness, may they know that I am Thine!

—J. H. JOWETT.

We grovel among trifles, and our spirits fret and toss,

While above us burns the vision of the Christ upon the Cross;

The blood of God is streaming from His pierced hands and side,

The lips of God are saying, "Tell My brothers I have died."

—GEORGE FREDERICK SCOTT.

The very security of our faith in Christ makes it possible for us to view in love and tenderness all out-reachings of men after that which can be found in Christ alone, and to regard in pity and compassion all those deep evils which have burdened the religious nature and darkened the worship and polluted the life of man.

—ROBERT E. SPEER.

There flows onward, with the rushing music of mighty waves, an eternal stream of life and power and action, which issues from the original source of all life, from Thy life, O Infinite One! for all life is Thy life, and only the religious eye penetrates to the realm of true beauty.

—J. G. FICHTE.

If Thou Thy blood so lovingly didst pour,
Let not that bounty fail or suffer dearth,
Withholding Faith that opes the doors of heaven.

—MICHAEL ANGELO.

It is always open to us to choose, my friends, whether we will fix our regards upon the lower or upon the higher side of nature. We have two pairs of eyes, one of the sense and one of the soul. The spiritual vision seeks the things that are above. To look up is to aspire. To aspire is to rise.

—HENRY VAN DYKE.

"O Father! not my will, but Thine be done"—
So spake the Son.

Be this our charm, mellowing Earth's ruder noise

Of griefs and joys;

That we may cling forever to Thy breast
In perfect rest!

—JOHN KEBLE.

Missionary work begets in the worker the highest type of spiritual life. There is no distinctively Christian work, however small, that fails to return to the one who labors, some adequate measure of personal reward.

—JAMES L. BARTON.

Men with hearts aflame with the passion of the Cross and ready to stake everything on their cause will succeed.

—JOHN R. MOTT.

God, who registers the cup

Of mere cold water for His sake
To a disciple rendered up,

Disdains not His own thirst to slake
At the poorest love that ever was offered.

And because my heart I proffered
With true love trembling at the brim,
He suffers me to follow Him.

—BROWNING.

"Easter is becoming a universal festival, because more and more it expresses a universal hope."

Almighty and everlasting God, whose Son, our Saviour Jesus Christ, for an example of humility to the world, took upon Him our flesh and endured the passion of the cross; mercifully grant, we beseech Thee, that we may be counted worthy to have part, both in the fellowship of His sufferings and in the glorious power of His resurrection; to whom, with Thee and the Holy Ghost, be honor and glory, world without end.—Amen.

The Outlook of Missions

Our Motto:

THE CHURCH A MISSIONARY SOCIETY.

EVERY CHRISTIAN A LIFE MEMBER.

VOLUME V.

March, 1913

No. 3.

"The End of the geographical feat is only the beginning of the missionary enterprise."—Livingstone.

WHAT TO DO IN MARCH.



HERE are many things that you will do without a reminder. Lest you forget, let us briefly tell you, as a Christian and as a member of the Reformed Church, a few things that you ought to do in March.

This is the Penitential Season, and we need to recall our shortcomings and misdoings. The place to do this is at the mercy seat where Jesus answers prayers. Are you in free touch and full accord with the work that the Church aims at doing in March? This is the special month for strong, earnest efforts in bringing others to Christ. The aim is for every communicant member to lead, at least, one soul into the presence of the Saviour. Have you done so?

This is the glorious Eastertide. Faith's touch stone is the resurrection of Jesus from the dead. How will you celebrate this life-giving, soul-inspiring day? You cannot enjoy its full benefits without drawing near to the Holy Communion with the conscious feeling that you have done something and sacrificed something to make you worthy of the precious feast.

This is the centenary of Livingstone, the great African explorer. His life should be studied for the fresh inspira-

tion you need in your own life to do the will of God. Has this celebration made its appeal to your heart? Will you see to it that some worthy recognition will be given the man whom the whole world honors as missionary, traveller, philanthropist? No pastor can spend the prayer evening services to greater profit for himself and his people than to renew the life and labors of Livingstone. The Christian Endeavor Society and the Sunday School will be deprived of a special blessing by not using the attractive service, "The Message of Light."

This is the busy time for the Missionary Committee in every congregation. Upon those devoted servants rests a heavy duty. They cannot prepare too well and too soon for the important work they should render the local congregation in the Every-Member Canvass in April. Unless they see to a worthy preparation by study, prayer and fellowship, the task set for the Reformed Church will not be done. That the faithful performance of the Canvass in every congregation will mean a new beginning of interest in the work of our Church they know who have carefully studied the plan of work. To the work, ye servants of God!

Every Church should complete its Every-Member Canvass before the end of April. Is yours under way?

Who said: "Anywhere, provided it be forward?"

WHY SHOULD WE CELEBRATE THIS MAN?

BY C. SILVESTER HORNE.



NOT because he lies within Westminster Abbey, perhaps the only ordained Congregational minister who rests within those walls. We are not prouder of Livingstone's honored grave than of the dishonored graves of other and older Independents. Honored and dishonored alike have gone down in history as the champions of freedom, and the foes of oppression. But this man drew no sword and fired no shot. He fought and won his desperate battle against immeasurable odds with the sword of the Spirit which is the Word of God.

We celebrate his fame for many reasons. It is good in these days of wasting luxury to emphasize the noble product of a simple, poor, and pious home, where there were more sacrifices than shillings, and where education had to be fought for and saved for, and stinted for, where it was accounted a greater prize to buy a book than seen a football match, and where the extension of the Kingdom of God was a far more real and intense interest than what was "on" at a theatre. It is worth remembering that no home life and no home training can ever be narrow where the vision includes God and humanity; and where the governing ideals are of sacrifice and service, not for one land only, but for the world.

It is good to remember, also, what fateful destinies may rest upon a single decision for Christ. The decision on which the liberation of millions, and the evangelization of a continent depended was made within the atmosphere of a very small Independent Church. It was just the heart-whole decision of loyalty to the Saviour which is the highest choice any of us can ever make, and the best thing any of us can ever do. It will be no purpose of ours to deny, or to disguise, the effects produced upon him by other influences in the course of his

eventful and adventurous life. But nobody who reads his life-story, can doubt for a moment that this first, deep, memorable decision made Livingstone. This it was that gave us Livingstone as we know him. It was that Lord and Leader to whom he gave himself in his young manhood; and to whom, in the silence of that hut at Ilala, he surrendered his soul.

On his gravestone, in the Abbey, he is commemorated as "Missionary, Traveller, and Philanthropist." We do not understand that he began as a missionary and ended as a philanthropist, or that there was a time when he was merely a traveller and nothing more, but it is right to put the word Missionary first; for he was that always and everywhere. There were those who would have persuaded him to put his missionary work into the background, and on the principle of art for art's sake, science for science's sake, would have had him a discoverer and geographer and a botanist, simply for the sake of these things. But he would not do it. He was a man of many interests, but a single aim. He was a citizen of many worlds, but only as a citizen of the Kingdom of God. He told his scientific friends in England before his last great journeys, that he could only "feel in the way of duty" if he went out as a missionary. The cap he wore might be a consul's cap, but the head under it was thinking out the strategy of a Christian campaign; and the heart that lies buried at the foot of Lake Bangweolo burned and glowed with the love of Christ and of Christ's "other sheep."

He was a great discoverer—not so much because he discovered great areas of Central Africa, as because he discovered the African; discovered the virtues that were scornfully denied by those who valued the African only as a chattel and a beast of burden. It was Livingstone who, by his death as well as by his life, showed to all the world the devotion, the fidelity, the honor, the heroism, of which the native Africans were capable. It was Livingstone who inspired the great-

est chapter in the history of that continent, which was not when forced labor built the Pyramids, but when voluntary labor, inspired by purest love, carried his body and all his personal property 1,000 miles from Ilala to the coast.

Livingstone is of us. He is one of our unperishable names. Thomas Hughes called him the greatest Puritan traveller. That is what he was. Through the whole marvellous pilgrimage, from Blantyre to Ilala, that is what he was. Time and thought simplified his creed and strengthened his faith. Honor and fame sat lightly on him. His heart was set on the supreme values. The world was hot and cold towards him, as its custom is; reserving its acclamations for the achievements that mattered least, and its criticisms for the endeavors that mattered most; becoming his eulogist when he discovered a lake, and his detractor when he championed the slave; pronouncing his science magnificent and his humanity deplorable. Governments were willing to do everything if he would explore rivers, and nothing if he persisted in rescuing the oppressed. Geographers asked for maps: they did not want to hear about men. Tell us, they cried, about the river-systems, not about the slave-system. But this man, thank God, was a Puritan, and knew how to put first things into the first place, and make religion and humanity supreme. It was not to solve the problem of the Nile, or complete the circuit of the inland lake that he endured incredible fatigues, marching with bleeding feet and slackening strength through swamp and forest, and across the blistering plains. It was primarily to end a colored oppression, to save perishing and suffering humanity, and to preach the Gospel, in which he well knew lies the only permanent guarantee of human freedom.

That is why we must celebrate Livingstone. That is why we must think again of the vast problems of Africa in the light of the life and death of the man who loved her peoples as no other man

Will you secure one new subscriber to THE OUTLOOK OF MISSIONS, and help to double the number of subscribers?

WHO SHALL FOLLOW IN HIS TRAIN?

David Livingstone always thought of himself as an ambassador of God, and as such he considered that he no longer lived, but Christ lived in him, and so he gave himself to complete

SERVICE.

He joyfully set his face toward any task that he believed rightfully to belong to him, and with persistent energy continued to go "Anywhere, provided it be forward."

As a good ambassador, he considered his possessions as belonging to God, and as a young man determined for himself the questions of

STEWARDSHIP.

Deciding to give all of his money above necessary living expenses to Christian work, he wrote: "I will place no value on anything I have or may possess except in its relation to the kingdom of Christ."

As a real ambassador, it was necessary for him to enter into complete fellowship with the King who commissioned him, and so he determined to have constant communion with his Father, and ever afterward continued quietly in an abiding communication through

PRAYER.

And at the end of his earthly life, his spirit quietly withdrew from his body as he was in his customary attitude of prayer.

The Livingstone Centenary furnishes an occasion for an appeal to the Christian Church to "follow in his train." The suggestions for the fitting celebration of the Centenary made in the announcement have been prepared in the confident hope that thousands of Christians will be led to become efficient ambassadors of God—ambassadors in Service, ambassadors by Stewardship, ambassadors through Prayer.

"He climbed the steep ascent to heaven
Thro' peril, toil and pain,
O God! to us may grace be given
To follow in his train."

"May Heaven's rich blessing come down on every one—American, English or Turk—who will help to heal the open sore of the world."—Livingstone.

LIVINGSTONE.

THE LIGHT BEARER TO THE DARK CONTINENT.

Why do we call Africa the Dark Continent? There are many reasons. We assign but three of them.

First of all, because of our ignorance of Africa. Strange, indeed, it is that the greatest of the continents, save Asia, with an area of 11,500,000 square miles—more than one-fifth of the habitable globe—should have been an unknown country until within the memory of many living to-day. How much of Africa was intelligible in the geography even of our school days? Great was the ignorance of this great country. It was a Dark Continent to many of us.

The barbarism of the inhabitants is a good second reason why Africa is the Dark Continent. It was easy living for the native in the days when we knew little about Africa for the food was abundant. Fruits, nuts and grains grew wild, game was plentiful, and the climate made clothing a needless burden. Civilization demands of a man to struggle for existence and where the struggle has been most intense, there the advance has been most rapid. Man must not only eat, but earn his bread in the sweat of the brow. Toil gives dignity to mankind. Because of a life of ease, the greater part of Africa is still in a state of savagery.

But the great reason why Africa is known as the Dark Continent is because of its almost worse than no religion. "Since the Mohammedan invasion of A. D. 640, the Mediterranean littoral, and a considerable part of the interior, have been given over to the religion of the Koran." And we may, with little or no exaggeration, apply to the missionaries of the Mohammedans among the natives of Africa, the stinging words addressed by our Lord to the Pharisees of His day: "Ye compass the sea and land to make one proselyte, and when he has become so, ye make him two-fold more a son of

hell than yourselves." Where Islam reigns there you will find slavery, polygamy and kindred evils. Christianity to-day has no greater foe to fight in Africa than the increasing power of Mohammed. The vast area of the Dark Continent invites more men like Livingstone, whose work is not all preaching the Gospel, but who will also bring to the natives a knowledge of the Gospel of labor. Here is a vivid description of the varied occupations as carried on by the man whose name all Christendom honors in the centenary year of his birth. Livingstone writes: "Building, gardening, cobbling, doctoring, tinkering, carpentering, gun-mending, farriering, wagon-mending, preaching, schooling, lecturing on physics according to my means, besides a chair in divinity to a class of three,—to fill up my time—my wife made candles, soap, and clothes, and thus we had nearly attained to the indispensable accomplishments of a missionary family in Central Africa—the husband a jack-of-all-trades without doors, and the maid-of-all-work within."

"MISSIONARY BASEBALL."

HOW TO MAKE MISSIONS INTERESTING

Boys and girls ought to know the great heroes of the kingdom. They ought to pass their knowledge on to others. "Missionary Baseball" provides for both.

There must first be a little serious study of the subject, but the kind of books now available and the method proposed make this as interesting and attractive as it is practical and helpful.

Before the "missionary baseball" game can be played successfully this preparation must be made. The game itself is a method of clinching the facts acquired and of providing an evening's entertainment for the other boys and girls and the older folks.

GETTING READY.

1. Get a supply of the text-book, "Liv-

ingstone, the Pathfinder." Price: Cloth, 50 cents; paper, 35 cents; postage, 8 cents.

2. Form two nines, each with its captain, which will spend eight weeks in the study of the book. Sunday School classes may be chosen for this purpose. If there are more than nine members in the class, the nine best qualified may compose the team, the others being prepared to substitute if necessary.

3. Select an umpire and have him write for a list of questions on the book studied, to be used in the game. These are not to be seen by any of the members of the teams until the game begins.

THE GAME.

Make a diamond of chairs placed in the same position as a baseball field. Assign each member to his place on the team—catcher, first base, second base, etc.

The pitcher is given a duplicate list of the questions. The game begins by his asking any one of the questions of the first batter. If he answers the question correctly he advances to first base and stands behind the chair occupied by the first baseman of the opposing team. The second batter comes up and another question is asked of him. If it is answered correctly he advances to first base and the runner at the first advances to second, and so on until the runner reaches home, being forced there by the following runners. It is then counted a score.

This continues until three men are out.

A put-out consists of the following: If the batter fails to answer the question correctly after one trial only, the question is asked of the catcher, and if it is answered correctly, the batter is out. If the catcher fails to answer, this is an "error," the runner advances to first base and it is asked of the first baseman. If the question is answered correctly at first base the runner remains there. If it is not answered correctly the question is then asked of the right fielder, the runner remaining at first, and if incorrect it is asked of the second baseman, when

runner advances to second base. Proceed in the same way with the center fielder, shortstop, left fielder, and third baseman in turn until it is answered correctly. When it is asked of the third baseman the runner advances to third. If the third baseman fails, the runner goes home and a score is recorded.

When a side has three men out it takes the bench and the opposing side takes the field. This continues for as many innings as have been decided upon, or until time is called by the umpire.

The umpire determines whether answers are correct, settles any disputes that arise—in fact, is a regular baseball umpire.

If the pitcher mispronounces a word it is called a "balk" and the base runner is permitted to advance one base.

SUGGESTIONS OR LEADERS.

The teachers of classes may secure "Suggestions for Leaders" free of charge from the Mission Study Department, Fifteenth and Race streets, Philadelphia.

To-day is the hour of China's supreme need.

SUICIDE STATISTICS.

The increase of population and the growing difficulty to obtain the means of livelihood, which naturally intensify the struggle for existence, has resulted in an increase in the number of suicides, according to a Tokyo paper. The methods of committing suicides also show a greater variety than previously. The latest returns put the number of suicides in Tokyo at 1,157 a year, mental derangement and illness being predominant.

Suicides directly traceable to difficulties of obtaining a livelihood have doubled within the last five years. The favorite method for accomplishing the object is drowning, more especially in summer. Time was when Kagon Falls and Mount Asama (an active volcano) had peculiar attractions for suicides, but they have apparently gone out of fashion now. —*Japan Mail*.

LILLIAN'S GIFT.

ANNA FROELICH.



LITTLE Lillian Reed came in from a visit to her aunt's. She was radiant with joy and good-will. Her bright eyes, her golden curls, her rosy cheeks made a picture of angelic sweetness. Her coat, hat and furs being laid aside, she was ready to talk about her visit.

Miss Jackson, the leader of the missionary society, had just dropped in to tell Mrs. Reed about the last meeting which she had not been able to attend.

Lillian was too vivacious and too much excited to wait until Miss Jackson had gone to tell about the visit which had won her so many childish treasures. She opened the little spool box, into which her aunt had put various little things for her to take home; ribbons for her doll, bright buttons for her string, and ten pennies. Lillian had counted them herself, and knew just what she would do with each one.

"This one," she said, "is Jesus' penny. Mamma, this one is for you. This is for papa. Bridget may have this old black one. This bright one baby Bell may have. She likes bright things. I will keep this one which has my year, 1907, on it, and then here's one for Dick and

Nell and Bob; and then this one is *for Jesus.*"

"You did give Jesus one," said Miss Jackson. "You gave Him the first one."

"No," said Lillian, "that was His. This one I *give* Him."

Miss Jackson, who was so pleased at the child-mind giving to Jesus first of all and last, had a new vision. A child had led her. She had been accustomed to giving one-tenth of her income to the Lord. Indeed, she told the missionary study class that she kept an account book of the Lord. When she got even two cents she put it down, and conscientiously gave Him His tithes. She had never thought that she ought to give Him more. She believed firmly and practiced faithfully the admonition in Malachi 3: 10, "*Bring ye all the tithes* into the storehouse, that there may be meat in mine house, and *prove me now herewith*, saith the Lord of Hosts, if I will not open *you* the windows of heaven, and pour *you* out a blessing, that there shall not be room enough to receive it."

She related to the study class the lesson that little Lillian had taught her, and said, "Do you know, we need to think about it. I believe we all could give more to the Church, and to Missions, than we do, if we only thought so, and loved the Lord more."

The Call of the World for Men



T is louder than ever. The need has never been so great. **Wanted Men!** is the cry everywhere.

Ten Thousand Men as Canvassers should be in training in March for the All-at-Once Canvass for Benevolence in the Reformed Church during April.

If the **Needs** at Home and Abroad are to be met—then every man must get into Line in March, by Study and Prayer.

Let our 300,000 members March to the Tune of "Onward Christian Soldiers," and April will end with a **GLORIOUS ACHIEVEMENT.**

Home Missions

EDITOR

REV. CHARLES E. SCHAEFFER, D. D., GENERAL SECRETARY

THE LITERACY TEST.

Most of the readers of the *OUTLOOK OF MISSIONS* will have noticed in the public prints that President Taft lately vetoed the so-called "Immigration Bill," which, among other things, includes a "literacy test" among immigrants. This means that persons over eighteen years of age unable to read in some language be excluded, but provides that any immigrant who is admissible may bring in or send for his father or grandfather over fifty-five years old, or the women of his immediate family whether they can read or not; this practically means the exclusion only of adult males unable to read.

During the year 1911 there were 878,587 immigrants admitted into this country of whom 122,735 were males of fourteen years and over who could not read. Of these 51,347 were Italians; 40,800 were Slavs or Magyars or Roumanians; 9,715 were Greeks, Armenians, Syrians or Turks; 6,453 were Hebrews, and only 2,845 came from the north and west European countries. The *Survey* rightly observes: "Those who wanted to help the immigrant opposed the test; those who favored the test did so mainly because they thought it would keep the immigrant out. Yet illiteracy is helplessness, and it is the helpless immigrant who is underpaid, overworked, cheated and despoiled, maimed and injured, and trodden under foot generally, to become a sorrow to himself and a burden to the community."

MOVING PICTURE THEATRES.

Moving picture theatres are of quite recent origin. They almost sprang up in a night. New York has 800 motion picture theatres with a total daily audience of 400,000, 60,000 of whom are children. The United States has 16,000 such the-

atres and the daily audience is fully 7,000,000. These places may become highly educational in character, or they may be perverse of high ideals and good morals. But the outlay in money is tremendous. If seven million people invest a nickel daily the total amounts to \$350,000 for one day; and for the entire year the amazing sum of \$127,750,000. The churches of Christendom last year gave nearly \$27,000,000 for Foreign Missions, of which \$12,000,000 came from America. For Home Missions the churches of this country gave about \$25,000,000. And the moving picture show constitutes but one phase of the peoples' amusement. Might we not get a little further on if we were to give a little more to the Church and a little less to the "nickelette?"

ALLENTOWN AND ITS NEW ST. JAMES MISSION.

Allentown, Pa., is one of the principal centers of the Reformed Church. It is located in the heart of the Lehigh Valley. The original settlers of the community were Moravians. It is said that these were the only people who came to this country from purely religious motives. They gave Biblical names to the places they founded. Thus Bethlehem is only five miles from Allentown; a few miles further north is Nazareth, to the west is Egypt, to the south is Emaus, through the region flows the Jordan River, and to make this land a new Palestine it was suggested by these same pious people that the principal city should be called New Jerusalem. Several of the churches, one to the east and the other to the west are called "Jerusalem" Churches. But Allentown did not get the name New Jerusalem, although the Reformed Church is very strong there. It is said that every

seventh man on its streets belongs to the Reformed Church. It has the largest congregation in our denomination. We have nine regularly organized congregations in the city. Quite recently steps were taken looking to the organization of several others. Rev. J. P. Bachman within the past year started the new St. Paul's in the East End, put up a temporary structure costing \$500 and has gathered a Sunday School of over 200 pupils. In the northwest section a Sunday School, under the name of Emanuel, has been organized, while in the southwest, at the corner of Fifteenth and Walnut streets, a lot has been purchased, a school has been started and steps are being taken to organize the new St. James' congregation and place a regular pastor over this work. The Board of Home Missions, at its meeting in January enrolled this interest as one of its missions and will give it substantial help for a year or two. The prospects are exceedingly bright for rapid growth. It is now seventeen years since the sainted Dr. Samuel G. Wagner, then pastor of St. John's Church, Allentown, advocated the starting of the new St. James' Mission. If the work had been started then we might by this time have a strong and influential church in that section of the city. But even after these years of delay the opportunity still presents itself for a rapidly growing congregation.

MISSIONS SUPPLIED BY STUDENTS.

The newly organized mission at Tamms, Ill., is at present supplied by Mr. E. H. Guinther, a student at McCormick Theological Seminary, Chicago. Those who are not acquainted with distances in the West may labor under an impression that Tamms is a suburb of Chicago which can be reached in half an hour's ride on the trolley. But in order to reach Tamms Mr. Guinther will have to come from Chicago to St. Louis, which is a night's ride, and then change to another road for an additional 110 miles. He makes this trip every four weeks, and for sometime, until the Board learned of the fact, did so without receiving any

compensation beyond his carfare. Mr. Guinther, after his graduation from the Seminary this coming spring, expects to become the regular pastor of the Mission and along with it will serve the congregation at Mill Creek, nine miles distant.

Student J. M. Johnson, of the Moody Bible Institute, Chicago, has been supplying the Mission at Gary, Ind., ever since Rev. Mr. Yoder left last summer. Mr. Johnson has been doing excellent work in this difficult field. He is there every Saturday and Sunday and the people appreciate his services very much. He, too, contemplates to devote all his time to the Mission after the completion of his studies this summer.

WHY APOLOGIZE?

Some pastors do. They never present the cause of missions to their people except in an apologetic manner. They have unconsciously relegated to themselves the guardianship of the liberality of their people. How very much afraid many of our pastors are lest their people overreach themselves in their benevolent giving. To guard against this calamity many causes are not at all presented to congregations, and their people remain in blissful ignorance thereof. Other causes are presented in a half-hearted, apologetic manner. The appeal, of course, must be made, but the pastor is not responsible for it and is not really in sympathy with it. Do not blame him, blame the Boards, the Secretaries, the Classis, the Synod for these appeals. What can be expected from such a presentation or non-presentation of a cause? First, of course, the people become the victims of a great injustice and wrong. They suffer by being kept in ignorance of what is really going on in the Church, and of what is actually expected of them. Then, they are deprived of the proper privilege of helping a good cause. They will not develop into as broad and efficient workers in the Church as they might. Why must any congregation be shielded by its pastor from giving? Has any one ever given too much? Have any interests at home ever suffered because some people for-

sooth gave too much to others? Has any congregation ever become impoverished by giving too much to benevolence? The people usually determine whether they shall give to an object or not. At least the privilege should not, as a rule, be denied them.

Usually a congregation in due course of time comes to reflect the mind and spirit of its pastor. If he is alive on any subject, if he is deeply interested in the extension of the Kingdom, if he preaches it as a crusade and not as an apology, his congregation will become interested too and will respond. Thus it is generally the fault of the pastor himself if his people are backward in their benevolence or not interested in the general work of the people. Let the pastor strongly and earnestly present the cause—at any rate let him not apologize for the progress that is being made in the extension of the Kingdom at home and abroad.

HINTS FOR MISSIONARY MEETINGS.

1. The president must be prompt in opening and ready in conducting the meeting. All possible preparation must be made in advance. Let there be no

hunting and fumbling around during or between the parts. The singing must be spirited and plenty of it, but not too much at a time. The Scripture lesson must be short and well read. Be considerate even as to the prayer. The speaker should present facts about the work in an interesting form, making the people hungry for more. Recitations should be carefully selected or at least approved by a competent person, and every one should relate to missions.

2. Of course the secretary should be neat and correct in the minutes; and the committee on program must be careful in the selection of topics and persons, suiting each to the other, every topic and every selection relating to missions.

3. It will add interest to the meeting and give help to the members if at roll-call or at some other fixed time each member quotes a passage of Scripture or a stanza of a hymn, a bit of poetry or prose, of course always about missions in some view. Surely the music also must have a missionary tone.

4. While the meeting should be orderly, it should not be stiffly formal, for that is killing. Freedom should prevail. For example, the essays, addresses, readings,



CHILDREN'S DAY AT THE REFORMED CHURCH, LAWTON, IOWA.

recitations and even the quotations should be not only heard but also discussed, for each must suggest something; and these remarks, short, of course, should be made at once by any one who wishes to add a word.

5. Above all, ask questions about anything in missions which you want to know or about which you want others to know. A question box is a good thing, so that written questions may be handed in, to be answered at once or else at the next meeting by some one appointed. Much information is given and much thought is awakened by these questions and answers. Who, what, where, how and why are powerful words.

6. A blackboard is valuable in giving maps, dates, figures, names and outlines of any kind. You can put the substance of a book or an address in ten lines on the blackboard, and in ten minutes from this bird's-eye view give the audience a clear idea of the whole book or address.

7. A missionary debate is good, if the speeches are short and pointed. Information is given in a spirited way, and variety is added. One person on a side is enough.

8. Your own congregation can furnish music, lectures, addresses, debates and other helps, but it is well to vary the program by getting help from abroad occasionally, even at some cost.

9. Do not try to have all these things at every meeting. Too long a service means death to interest. Variety is spice and reasonable brevity is life. Spread your good things on several tables rather than on one.

VISITING THOSE OUTSIDE.



THE quarterly report of the mission asks: "How many visits have you made during the quarter, among members, among those not members?"

Very seldom does a missionary report more visits to those outside than to those already in the mission; and yet without a doubt in most communities those outside should have more visits than the others.

In truth there is nothing like the personal appeal, the face to face challenge.

You cannot do much at long range. You cannot draw people by merely ringing the church bell. Thousands are best pleased when the minister keeps at a distance. They are glad to be left alone. Then God's challenge is more easily resisted, and conscience is not so much disturbed.

But another thing is equally true: the kingdom does not come and souls are not saved.

The only way to catch fish is to go after them. The only way to bring men into the Church is to get near to them. The private appeal, the personal call, the warm hand-grasp, the tender look, the quiet voice, these are almost irresistible challenges, these we need to bring to bear upon those outside, and this we can do only by going out to them, meeting them in their homes and in other proper places.

I am very sure that just this was done on the day of Pentecost and for days after, when those scores and hundreds were "daily" added to the Church.

The sermon of Peter was powerful, and at once hundreds and hundreds said: "We have sinned, we repent, we believe, baptize us;" but surely other hundreds hesitated until those baptized said, "Come with us." Hundreds and hundreds more doubted and halted until friends gave them a word of counsel; and so day after day those within went after those without and the Lord added daily to the Church.

The process is the same to-day. The sermon will be effective only as those within carry it to those without. The pastor must do part of this, but far more depends on the activity of the members in a personal appeal to those within their reach.

SIXTY YEARS AGO.

1853 seems very far back, especially to young people; and in fact the story of sixty years is a long one, whether in family life, in church life or in national history.

Ten years usually make but little difference in the history of a Church, and so short a period cannot well be used in making comparisons; for even if great plans have been started they have not had time for fruitage.

But sixty years are a long period, and comparisons with to-day are easily made, because the contrast is so evident.

The following facts have been gathered from several sources and will be useful in showing the growth of our church work.

1. In 1853 we had 295 ministers; to-day we have over 1,200, more than four-fold.

2. In 1853 we had 40,000 communicant members; to-day we have 300,000.

3. Then we had two Synods, the Eastern Synod, embracing all our territory east of Ohio, and the Ohio Synod, embracing all beyond that line; to-day we have eight Synods and 61 Classes, with a General Synod over all.

4. At that time we had two colleges, Franklin and Marshall, at Lancaster, Pa., and Heidelberg, at Tiffin, Ohio, with a feeble theological seminary at Mercersburg, Pa., and a more feeble one at Tiffin, Ohio; to-day we have fifteen or twenty educational institutions, in fine contrast with the struggling interests of 1853.

5. At that time we had no Orphans' Homes and Homes for the Aged; to-day we have seven, besides a German Hospital.

6. In 1853 we had only two English church papers, *The German Reformed Messenger* and *The Western Missionary*, as they were then called, and one German, *Reformirte Kirchenzeitung*, besides *The Guardian*, a monthly, and *The Mercersburg Review*, a theological quarterly; to-day we have about thirty weeklies, monthlies and quarterlies, besides a large number of Sunday School periodicals.

7. In 1853 we had scarcely any church books of our own; but to-day many volumes from the pens of our own writers are at hand, to say nothing of the annual reports of our Boards and institutions,

and other free literature concerning our church work.

8. At that time our giving was very small, as has often been told, perhaps too often; but gradually the figures for benevolence crept up to \$100,000 a year, then to \$200,000, then to \$400,000, and now it is about \$600,000 a year.

9. The same thing is true in our home missionary work (foreign we had none). In 1853 we had about a dozen missions and an income \$2,500; to-day we have 213 missions and a yearly income of \$205,000.

Here, now, are nine facts of great interest, of special interest in our Jubilee Year, helping us the better to give thanks to God for his blessing upon our work.

To all this might fairly be added a tenth fact, that one great difference between 1853 and 1913 is the missionary spirit, the awakened church activity of this day, the new thoughts, desires and plans for the coming of the kingdom which are ruling this generation.

Our fathers and mothers were as godly as we, to say the least; but they did not see and could not do what we can see and do. They were not under the great awakening of to-day.

Why this awakening came in our day and not in theirs is one of those questions of God's providence which no man can answer; but the great matter for us is heartily to yield ourselves to this divine impulse and plan and to do our best to carry out God's purpose in saving men.

AMERICA!

Oh, America, America, stretching between the two great seas, in whose heart flows the rich blood of many nations, into whose mountain safes God has put riches of fabulous amount, in whose plains the Almighty has planted the magic genius that blossoms into harvests with which to feed the hungry multitudes of earth, nursed by Puritan and Pilgrim, defended by patriot and missionary, guided by the pillar of cloud by day and of fire by night, sanctified by a faith as pure as looks up



INTERIOR ST. PAUL'S MISSION, CEDAR RAPIDS,
IOWA.

to heaven from any land, oh, America, let thy Master make thee a Saviour of the nations; let thy God flood thee with a resistless passion for conquest; let thy Father lead thee over the mountains and seas, through fire and flood, through sickness and pain, out to that great hour when all men shall hear the call of Christ, and the last lonely soul shall see the uplifted cross, and the whole round world be bound back to the heart of God!—
W. E. DOUGHTY, in *Call of the World*.

NOTES FROM THE MISSIONS.

The Mission at Louisville, Ky., bade farewell to their temporary quarters on the last Sunday of February and on the first Sunday in March took possession of their new building which has recently been erected. The day was one long to be remembered. For several years this band of patient people was looking forward to this day. The realization of their hopes and aspirations was made possible through the liberality of the Church at large by giving them the Home Mission Day offering for 1911. The whole Church thus rejoices with these people in their new spiritual home.

The erection of the chapel in connection with the new Mission at Buffalo is about completed. The pastors of the city who had very largely charge of the building are well pleased with its appear-

ance and arrangement. The building cost \$2,600. The lot on which it stands was a gift from the Kinsey Realty Company. A Sunday School will be organized in the near future, and for the present the work will be cared for by the pastors of Buffalo and a number of interested laymen. In due time the work will require the services of a regular pastor.

The building operations of the Mission in Rochester, N. Y., were somewhat delayed by the cold weather and by the failure of the contractor to fulfil his part of the contract. Rev. Mr. Clark, who came there as a student from the Seminary, and who has been pursuing his studies at the Rochester Theological Seminary in connection with his work in the Mission, has had his hands quite full. He has had some interesting experiences and has faced certain difficult problems, all of which serve to qualify him more thoroughly for efficient service in the community. With the use of stoves they have managed to keep their temporary quarters quite comfortable, but they are anxiously looking forward to the time when the new building, which is now going under roof, may be ready for occupancy.

The Mission at Toledo, Ohio, Rev. J. Henry Hornung, pastor, at a recent congregational meeting voted to enlarge and improve its present building. This Mission has made rapid and substantial progress and has outgrown its present quarters. It is a most healthy sign when such a condition exists.

The Miller Avenue Mission, Akron, is rapidly reducing its indebtedness. Rev. H. J. Rohrbraugh has done excellent work in this field. His efforts are nobly supported by Rev. E. R. Williard, who has done so much for the churches of Akron and vicinity.

The Mission at Freeport, Ill., Rev. W. S. Kershner, pastor, is making a heroic and praiseworthy effort to bring its debt into more manageable proportions. On

a recent Sunday a successful subscription list was obtained and a good slice of the debt was provided for.

Grace Mission, Chicago, under the inspiring leadership of its pastor, Rev. Ellis S. Hay, is considering the question of building in the near future. Several preliminary problems will have to be solved, and then the work of building will be begun in earnest. This has been the dream of the Chicagoites for a decade or more and it is gratifying to be given to understand that their hopes and prayers will at last materialize.

The Nestor of our missionaries, Rev. T. F. Stauffer, at Emporia, Kansas, has come to feel the thrill of new life in his Mission. Several families of good standing in the community have recently cast in their lot with our people and the prospects of growth in the mission are brighter now than they have been for many a day.

Gigantic financial strides are made by the Mission in St. Joseph, Rev. J. B. Bloom, pastor. For years their heavy debt has been hanging like an incubus over them. Recently provision has been made for the raising of several Church-building Funds which are to be applied to the Mission itself.

The St. John's Mission, Harrisburg, Pa., Rev. George W. Hartman, pastor, has raised over a thousand dollars on its debt during the past year. They are now engaged in the third \$500 Fund. This is highly commendable when the serious losses by death and other unfavorable conditions in the Mission are taken into consideration.

OBSERVATIONS OF THE TREASURER.

J. S. WISE.



SINCE the last issue of THE OUTLOOK OF MISSIONS, I have assisted in five Classical Conferences arranged in the interest of the Every-Member Canvass Campaign. These were held in Lebanon, Pa., Robe-

sonia, Johnstown, Bangor and Philadelphia. At all of these conferences the attendance was gratifying and much interest was shown. What I feared when the campaign was inaugurated, was that the whole canvass might simply be conducted along material lines and mean only a struggle for increased offerings. But if the trend of the conferences is to be an index of the campaign, then my fear was unwarranted, and the canvass will mean much more than a materialistic effort. Considerable stress at each conference was placed upon evangelism. This is truly gratifying, and cannot but result in a great outpouring of the Spirit upon our Church. Let us continue to pray that it may be so.

I have also been permitted to present the cause of our home work in Palatinate, Philadelphia; St. Luke's, North Wales; Christ church, Temple; Calvary Christian Endeavor Society, Reading; Dewey Avenue and Emmanuel churches, Rochester, N. Y.; Reformed Ministerial Association, Buffalo, N. Y., and Heidelberg, Philadelphia. It is remarkable how one finds something of real interest in every church visited. This clearly demonstrates that the faithful pastors are keenly alive to their local needs and that efforts are being put forth, suited to their community to encourage and strengthen as well as develop Christian character.

In Palatinate Sunday School, Decision Day was observed, and a number of the boys and girls, young men and young women, decided for Christ, while I was there. Nearly all of them, in addition to a definite decision, have united with the Catechetical Class. Great work!

At North Wales I found a delightful company of enthusiastic men. Pastor LeVan seems to know how to hold his men together. The annual banquet was the occasion of our visit, and after the good things were served, Charles W. Edmonds, Esq., of Philadelphia, as well as the writer, made the speeches of the evening. While sociability reigned supreme, nevertheless we found these men to be thoroughly developed for carrying on the spiritual work of the Church, and

I am assured that there will be no difficulty there to secure the men to conduct the Every-Member Canvass, for which they are arranging. These men are only too glad to do it.

At Temple, I found the Teacher Training Class making an excellent record for itself, and at Reading, the Calvary Christian Endeavor Society arranging for a Century Mission Study Class. They had already secured 76 names, with the remaining 24 in sight. This class will study the Life of Livingstone.

In Rochester I found the Dewey Avenue Mission building ready for the roof. Owing to the extreme cold weather and snow, they are unable to proceed for the present. It was an unusual experience to speak in so small a building, a picture of which was shown in the OUTLOOK OF MISSIONS last summer. This is the building that cost about \$500, and was constructed in one week. Pastor Clark has gathered around him a number of true and loyal people, which speaks well for the future of this mission. Since he has been their pastor it was his good fortune to find an able assistant in Mrs. Clark. When they returned from their wedding trip, their people gave them a royal reception, and the little frame building looked like a palace in its gorgeous decorations. Dewey Avenue Mission is the English-speaking baby of the German Emanuel Church. I had the great pleasure of speaking to the German

church, using English, of course, at a Sunday service, and these good people are taking a deep interest in their English child.

In Buffalo, this same spirit by the German brethren is shown. They likewise are taking an active interest and supervising the building of our English mission in that vicinity. Is it any wonder that when I was accorded the privilege of addressing the Buffalo ministers, that I could not help but speak on the value and beauty of unifying the English and German forces of our Church?

In Heidelberg Church, Philadelphia, the Sunday School is taking a trip to the Holy Land. This trip means increased membership. They have reached port and are now studying the Holy Land. A membership contest is linked up with this trip. The school has secured a number of new scholars going, and the contest will continue on the return trip.

It is surprising how, in the short space of one year, one's correspondence increases, and how the once formal letters of "enclosed please find check," etc., grow in length, revealing many interesting things. For instance, I recently received a check from the Treasurer of Virginia Classis for Home Missions, and good Brother Cromer expressed his great satisfaction in having just had the most successful Foreign Mission Day service they ever held. His letter has already been published, and in one of the published items I find this comment: "When a pastor can write about his little mission in this way, what might be possible for some pastors to write after the people have had the proper opportunity?" This recalls another incident which came to my notice in connection with the celebration of the Home Mission Day, 1911. I know of a certain Sunday School, having a membership of over one thousand, that failed to observe the day. One of the scholars whose parents were interested attended the Sunday School with one dollar in his pocket for the offering. No provision seemed to have been made for the observance of the day and the



INTERIOR DEWEY AVENUE MISSION, ROCHESTER, NEW YORK.

(Reception of Rev. and Mrs. W. R. Clark on their return from their wedding trip.)

scholar approached the superintendent with the question, "How about the offering for Home Missions?" He was informed, "Oh, we won't have a special offering, but when the time comes will vote them a small donation." The scholar contributed his usual nickel and took the dollar home with him. Here was a case where the proper opportunity was not given. I might add that the Sunday School in question failed to make a contribution for the deserving missions in both 1911 and 1912. Is it fair to the people of the Church to be denied this blessed privilege?

Another letter informs me that one of our missions in a Western town joined with two Presbyterian churches in a joint communion service, and our good missionary was made the presiding minister. "It was a great meeting, solemn and impressive," he writes. When the leading denominations in a small town can unite in this way, is it not proclaiming to the non-church-going people the reality of Christian fellowship?

INTERIOR SYNOD ITEMS. SIMULTANEOUS CAMPAIGN.

The Simultaneous Campaign is taking vigorous hold upon many of our churches in Interior Synod. The "Win One" movement will result in "One Won" by many ere the Easter ingathering is tabulated. Laymen are awakening to some sense of their duty, as one put it, "Why not?"

The Missionary Committee is taking its proper place. Plans for an Every-Member Canvass are being worked out. Others are inquiring the way. Every member giving every week to every benevolent cause in the Church is a consummation devoutly to be sought after. It is worth all its cost of time and effort. It will relegate to the limbo of the past the inefficient "hand-out" method.

Conference have been held or will be held in Wichita, Iowa and Illinois Classes and where the distance between charges makes the conference impracticable, it will be carried down to the congregations so far as possible.

WORTH MENTIONING.

Mr. Tobsi Hosoi, a member of our Japanese Reformed Mission in San Francisco, California, is now a student in the Moody Bible Institute of Chicago. He expects to prepare himself for mission work in Japan. Recently he made an interesting address at our Gary Mission, where Mr. J. M. Johnson has charge.

Mr. Joseph O. Balcar, the son of Rev. Joseph Balcar, pastor of our Bohemian Reformed Church in Cedar Rapids, won first prize at the annual oratorical contest of Coe College, situated in Cedar Rapids. The subject of his prize oration was "The Slav." The oration was printed in the *Daily Republican* of that city.

Recently the son of Rev. James Dudycha, pastor of our Bohemian Reformed Church of Chicago, graduated from Crane Technical High School of that city with first honors. This ranks first among the Technical High Schools.

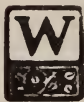
These are items worthy of honorable mention.

J. C. H.

HOME MISSIONS IN WESTMORELAND COUNTY, PA.

(From a paper read before the Ministerial Association of Irwin, Pa.)

SUPERINTENDENT D. A. SOUDERS.



WESTMORELAND County is one of the large counties of the State both in area and in population. According to the census of 1900 the population was 160,175, which was an increase of over 30% on that of the previous census. The census bulletin for 1910 shows another increase of over 30%, so that in twenty years there has been an increase of almost 70%. This in itself is significant of the Home Mission problem involved, since under the most favorable consideration the increase must be largely of people who come from other parts of our country and persons who are likely therefore to live for a time at least without joining any church. The increase is, however, more significant when we consider that the larger part of the increase

is due to foreign immigrants who find occupation in the mines and coke works of the county.

A safe estimate is that about 55% of the population is foreign-born or of foreign parentage, and only about 44% is native-born. An illustration of this is given in the list of workers in any coal or coke company. At the request of the writer the Westmoreland Coal Company and also the Penn Gas Coal Company furnished the following statistics:

Westmoreland Coal Company employs miners in four mines, 2,166.

Americans ...	450	Austrian	196
English	64	Swedish	12
Welsh	2	Russian	170
Scotch	27	Bohemian ...	36
Irish	20	French	4
German	52	Lithuanian ..	84
Slavonian ...	246	Tyrolean	1
Italian	300	Croatian	66
Polish	225	Horwat	145
Hungarian ...	48		

Penn Gas Coal Company employs in six mines 1,251 men.

English	223	Austrian	45
German	70	Swedish	24
Slavonian ...	201	Russian	71
Italian	195	Bohemians ..	18
Polish	118	Balkan States	146
Hungarian ..	141		

These two companies represent twenty-one different nationalities. The foreign population of the county represents about fifty different nationalities.

The religious census of 1906 reveals the following facts:

In an entire population of about 160,175, according to the census of 1900, there was a church membership of 74,737. Proportion of church members to population, 45%; Protestant church members, 44,921; Roman Catholic church members, 29,816.

The Protestant Churches are represented in the following order:

Methodist Episcopal (census of 1906)	9,147
Presbyterians	8,481
Lutherans	7,225
Reformed	5,718

United Presbyterians	3,258
United Brethren	2,949
Baptist	1,861
Other denominations and independent congregations	6,282

Another inquiry was whether the Protestant Churches in the county have been keeping pace with the increasing population. No complete recent statistics were at hand, but from inquiry of ministers in the several churches it may be said that the old and self-supporting congregations are not increasing in membership to any extent; they lose annually about as many members by removal as they receive. There are, however, quite a number of new mission congregations supported by the different denominations. These thrive wherever established. They are, however, almost without exception for English-speaking people.

The great need in Westmoreland County without doubt is in the new mining towns that have sprung up within the last twenty years. Some of these towns have Roman Catholic churches, and a very few have Greek Catholic churches, and still less have Protestant churches. Some have no church at all. It is especially important that the Protestant church members in the county should take a lively interest in mission work among the foreigners in the following places: Rillton, Edna No. 1, Edna No. 2, Ykon, Wyano, Forbes Road, Jamison Nos. 1 and 2, Mammoth, United Trauger, etc., etc.

Little has been done in this matter. The Presbyterian Church has sent investigators into the territory, and has tried to get missionaries for the people; the Lutheran Church has sent a few missionaries among the Slavs; the Reformed Church has had several of her Hungarian students for the ministry canvass the county in behalf of their countrymen, but nothing of a systematic and permanent character has yet been accomplished. This has probably been because of the great difficulties in the way.

In the first place, most of the people to be reached are Roman Catholic, and though there may be no priest visiting



THIRD REFORMED CHURCH, GREENSBURG, PA.
(Recently enrolled by the Home Board.)

them regularly, if he does come he will warn his co-religionists against Protestant influences, especially with reference to Protestant Sunday Schools, where some of the children attend. Then, too, the Roman Catholic Church does not adapt herself to language differences; every member is supposed to come to the nearest church whether or not he understands the language used. Over against these facts is the difficulty of getting Protestant ministers who can minister to the foreigners. Then these are so much scattered that a number of foreign ministers must work in the same territory and cannot hope to organize congregations for their scattered countrymen. Again, most of the available foreign-speaking ministers were once workmen possibly among the very people whom they seek to serve, and owing to a prejudice against a workingman becoming a minister without a full literary and theological training they are not efficient.

The solution of the problem as it confronts us is first of all to train promising

and earnest Christian foreigners in our schools, and especially in our American theological seminaries, to work among their countrymen. Each denomination in the county should support one or more such men. Each denomination, too, should select some class of foreigners among whom their special ministration would be most acceptable, and so most fruitful of good, e. g.: The Lutherans do best among the Slavs; the Reformed among the Hungarians; the Presbyterians among the Italians and Hungarians; the Methodist Episcopal among the Italians and Poles; the Congregationalists among the Bohemians.

All such missionaries should be under the direction of the local ecclesiastical body—Classis, Presbytery, Conference, etc.—and should be in close touch with the corporation employing the men.

Corporations of late years feel the need of such work among the men employed, and in some instances are willing to furnish rooms for Sunday Schools and for church services. In some instances such rooms are also used by the men for social purposes during the week.

Lastly, and not least, is the importance of our English-speaking Protestant church members cultivating the acquaintance of the men whom they meet in their work and their business relations; of giving the foreigner credit for having religion, and in most cases being a member of the church, though he may be a poor representative of the faith he professes. Our ultimate aim must ever be to make of our immigrants earnest, moral, efficient American members of the Christian Church.

GOOD ADVICE FOR THE SIMULTANEOUS CAMPAIGN

Four Steps

in the

Every-Member Canvass

1. Appointment of the Missionary Committee—NOW.
Selection of the Canvassers—by March 23.
2. Preparation of the Canvassers in at least two meetings.
3. Two mid-week prayer meetings for the Campaign—
March 26th and April 3d.
4. Beginning of the Canvass—April 6th.



March 30—Mission Work at Home and Abroad. III. Education

Acts 18: 7-11.

"So then let us follow after things which make for peace, and things whereby we may edify one another."

The Reformed Church has placed education at the center of her missionary work. This is true in our mission work among the Hungarian and Bohemian immigrants, the Japanese on the Pacific Coast, as well as in our work with the Chinese and Japanese in the Orient.

The Rev. J. Mori, of our Japanese Mission at San Francisco, conducts a number of classes in the study of the English language, as well as in the study of the Bible for the benefit of his Japanese parishioners.

NORTH JAPAN COLLEGE (Tohoku Gakuin).

In the fall of 1885, after one of the evening sessions of Potomac Synod, Rev. William E. Hoy, then on the eve of his departure for Japan, sat in conversation with the now sainted Dr. Thomas G. Apple. In the course of the conversation the latter remarked: "Well, Brother Hoy, I suppose after you get out there you will start a college and a seminary?" The words fell like seed upon fruitful soil. Mr. Hoy from that time forward determined to convert into actuality the idea which then entered his mind. "On my way to Japan," he writes, "the question of mission schools was ever on my mind."

Hon. Y. Endo, Mayor of Sendai, has given expression to his opinion of North Japan College as follows: "In Sendai education is ahead of every other enterprise, but among the educational institutions of Sendai the Tohoku Gakuin is the pride of the city. Therefore it is my hope that the institution go on with all its might, doing its work and developing and improving its peculiar characteristics (probably referring to its Christian character)."

The Governor of Miyagi Prefecture, Hon. S. Terada, has said: "The institution has made a great contribution to the educational work of our country. To-day the foundation of the institution is firm and its reputation is wide, all being the result of the earnest work of its several presidents and its teachers."

The founders of North Japan College were Rev. Masayoshi Oshikawa and Rev. William E. Hoy, D. D. Rev. Mr. Oshikawa was the first president of the college and Dr. Hoy was the first president of the Board of Directors. At present there are eight members in the Board of Directors—four Japanese and four Americans.

There are altogether 32 professors and instructors, and 410 students. Of the faculty members 6 are Americans and 26 are Japanese. Of the 26 Japanese, 5 have studied abroad. Rev. David B. Schneder, D. D., is president of the faculty.

MIYAGI GIRLS' SCHOOL.

Miss Lizzie R. Poorbaugh and Miss Mary B. Ault, our first missionary teachers, were sent out from America in 1886 and in the same year opened the Miyagi Girls' School at Sendai, in a Japanese house, the former serving as principal.

The Girls' School has 6 foreign lady teachers and 15 Japanese. There are 145 students enrolled. Most of the students become members of the Church before graduation, and devote their lives to Christian activity after finishing their course.

Note: Christian Endeavorers will find a number of helpful articles on the Miyagi Girls' School in this issue of the "Outlook of Missions."

THE LAKESIDE SCHOOLS.

"Beautiful for situation is our Boys' School at Lakeside, five miles distant from Yochow City. The site, the plans, in fact every detail of the school plan show an insight into the needs of the Mission that may well constrain us to bestow all confidence on the man who was the designer and builder."

"The students conduct a vigorous Y. M. C. A. The Sunday evening service is entirely under their auspices and some of the students are learning to preach well. Recently sixteen were baptized."

The words of Dr. Hoy, the founder of the Lakeside Schools certainly embody a noble aim for the institution: "Let the Lakeside Schools become the school of the prophets. In every sense are we true to the original, central and impelling idea of the Lakeside Schools; the raising up of an educated native ministry."

YCHOW CITY GIRLS' SCHOOL.

Miss S. Emma Ziemer, principal, furnishes this interesting statement: "In the fall of the year 1902, Mrs. William E. Hoy gathered into our Mission Compound a group of five little girls. She employed a Chinese woman as matron, and a teacher who gave these girls instructions in their own language, and taught them the story of Christ and the principles of Christianity as presented in the Catechism. This was the beginning of our Girls' School. It was the first time in the history of Yochow City that any one had taken an interest in the education of girls."

The first book given to a child in the school contains the following opening sentence: "Jesus is the Son of God." As a result of this religious instruction, the child has a more thorough knowledge of the Bible than the average Christian child and can quote with ease long Scripture passages.

"The name selected for our new school is 'Tsen Hsin Hsioh Tang.' The first character, 'Tsen,' means virtuous and pure. 'Hsin,' means sincerity, truth and confidence. The last two characters, 'Hsioh Tang,' means school."

SHENCHOWFU SCHOOLS.

The first school for girls in Shenchowfu was opened by Miss S. Christine Reifsnider in October, 1906. About this time a school was opened for boys by Rev. Edwin A. Beck. From the beginning these schools have been under the necessity of limiting the number of pupils because of the smallness of the teaching force. Both of these schools are quartered in good substantial buildings.

"The aim of education is to prepare for complete living."



REFORMED CHURCH ZWINGLE IA.
FIRST REFORMED CHURCH BUILT
WEST OF THE MISSISSIPPI.

BOOKS WORTH WHILE.

The Life of Rev. Benjamin Bausman, D. D., LL. D. By Rev. Henry Haverstick Ranck. Publishers, The Publication and Sunday School Board of the Reformed Church, Philadelphia. Price, \$2.00.

This volume is a tribute to a great soul, a credit to the able author and an honor to the artistic publishers. The paper, printing and binding reflect the latest and best of the printer's art. It is one of the handsomest books ever issued by our Publication Board. No one can look upon the portrait of Dr. Bausman, without a new sense of his worth as preacher, pastor, author and friend! Few of our ministers have been so prominent and influential in their day and generation. His greatness lay in his simplicity: He was kind, gentle, sympathetic in all his work. He never forgot his own people, but by voice and pen he ever tried to lead them on to the noble things of life. His nephew, to whom was entrusted the preparation of this life story, has shown great wisdom by allowing Dr. Bausman to speak for himself. And what finer tribute could be paid to the devoted wife than to have the book dedicated to her as the one who helped enrich and complete a great life. Every Reformed family should have this book.

Epoch Makers of Modern Missions. By Archibald McLean. Publishers, Fleming H. Revell Company, New York. Price, \$1.00.

There is nothing quite so stimulating as the biographies of heroic men. In this book President McLean depicts the lives and labors of sixteen leading missionaries from Henry Martyn, the pioneer in India, to Zenas Sanford Loftis, who died three months after his arrival on the border of Tibet. Each one of these noble heralds has a most fascinating history.

In telling it the lecturer has woven about them a great deal of illuminating information. The lands of their birth no less than the countries of their labors contribute many interesting facts. A missionary pastor will find here the seed-thoughts for many helpful addresses.

Nathan Sites. An Epic of the East. By S. Moore Sites. Introduction by Bishop W. F. McDowell. Publishers, Fleming H. Revell Company, New York. Price, \$1.50.

A most interesting biography of one of the sweetest souled of the early missionaries in China—written by his wife, who entered into rest herself just as the book was completed. As a bride and groom Rev. and Mrs. Sites sailed for China at the opening of the Civil War, when it took one hundred and ten days to make the journey, going around the Cape as the Suez Canal was not opened at that early date. Much of the book is composed of extracts from the Journal of Mr. Sites, supplemented by interesting and graphic descriptions by his tactful and sympathetic helpmeet. The home life, the characteristics and customs of the Chinese people are well described. The trials, tasks and obstacles of the missionary's life in China are all brought in view, as well as the great joys of seeing the results of labor and prayer. The illustrations are incomparably fine and abundant, comprising twelve photographs, hand-colored by Japanese artists, and thirty-four in tone, the frontispiece being an excellent photograph of Nathan Sites.

Some Immigrant Neighbors. By Rev. John R. Henry. Publishers, Fleming H. Revell Company, New York. Price, cloth bound, 40 cents; paper bound, 25 cents.

A small but extremely interesting book of 93 pages, for Junior Home Mission Study Classes. It gives a glimpse into the lives of the people who come flocking to American shores each year, with their hopes and ambitions, their limitations and their vices. The author displays a keen insight of the possibilities that lie within the minds and souls of these incoming future citizens. Very impressively he tells of the debts that America owes, respectively, to China, Italy, Russia and the Jew. The closing sentences are characteristic of the excellent temper of the book—"If we are helpful, loving Christian neighbors to these immigrants, we shall set in motion waves of

Christian faith and hope and love that, like the tides, will sweep around the world and break in benediction on every Old World shore."

A Rainbow in the Rain. By Jean Carter Cochran. Publishers, Fleming H. Revell Company, New York. Price, 50 cents.

The first half of this little volume consists of the journal of an American Christian woman, whose heart is crushed by an overwhelming sorrow. As the journal goes on, it describes the tragedy of a young missionary's life, a heroic deed of sacrifice in China. The second half of the book contains letters from a Chinese boy student. Many characteristics of the Chinese are brought out in these letters. The story of the missionary's sacrifice is again told by the Chinese student, and the power of a noble Christian life bears rich fruit. The eventide brings comfort and repose to the lonely woman who reads these letters in English, and the book closes with "Her Angelus."

My Confirmation Covenant. Issued by The Publication and Sunday School Board, Philadelphia. Price, 25 cents, postpaid; per dozen, not prepaid, \$2.16.

A pastor cannot hand a catechumen a more dainty, helpful, and appropriate memento of the Day of Confirmation. The booklet contains the very information that young people need at this most solemn moment in their Christian life: the service of confirmation, a brief sketch of the Heidelberg Catechism, its essential questions and answers; a few choice meditations, and three blank pages for the names of the Catechetical Class, are features that must commend themselves to the experienced pastor. To the æsthetic eye, the ornamental page border, and the exquisite cover design in two colors, bound with silk cord, will commend it as a thing of beauty.

Goose Creek Folks. By Isabel Graham Bush and Florence Lilian Bush. Publishers, Fleming H. Revell Company, New York. Price, \$1.00.

This is a story of the Kentucky Mountains. "Goose Creek folks hain't never took a back seat fer nobody," is the pertinent remark of one of the loyal characters in this very readable book. It abounds in humor and pathos, at the same time giving a practical illustration of what may be accomplished among these neglected inhabitants of our land. The task of redeeming them is a most noble one and worthy of the earnest efforts of all Christian denominations. The thread of the story entwines about the lives of the students in the Berea College for boys and girls. Domestic science, crafts and various manual studies supplement "book learnin'." Those who are unacquainted with the problem of the mission work there will learn much by a sympathetic reading of "Goose Creek Folks."

Foreign Missions

EDITOR

REV. ALLEN R. BARTHOLOMEW, D. D., SECRETARY

THE TASK OF THE CHURCH IS THE WORLD.

THE whole world is to be saved from sin and death. It will not do for the Church to attempt the salvation of one nation without providing for the salvation of all the nations of the earth. Humanity is an organic whole. Mankind is one. All the world is knit together. Sin came into the world, and death by sin. The cry, "Save America and you will save the world," may serve as an eloquent slogan for the orator, but it will not save America, much less the world. You may be able to define the bounds of America, but you cannot confine the Americans within those limits. Their lines have gone out unto the ends of the earth. It will be far more possible to save the whole world lying in darkness than to gather together in America the scattering Americans all over the world. And what is true of America applies, in a measure, to every nation on the face of the globe. Is there any country, yea even State, where you will not meet the Japanese, the Chinese, the African, the Indian, the German or the Englishman? There is such an intermingling of the peoples of the earth that we can no longer speak of hermit nations. Our Americans go everywhere. Foreigners flock to our shores from every distant clime. There is no place where their feet have not trodden; there is no place where their voice is not heard. Throw all the safeguards around your open ports and still disease and death will lurk in the hearts of men. *The whole world lieth in sin.* "If one look to the land, behold darkness and sorrow, and the light is darkness in the heavens above." "From the sole of the feet even unto the head there is no soundness in it, but wounds and bruises and putrifying sores."

How to cure the world of sin has been

the problem of the ages. God has sent the Solvent in the person of His Son Jesus. Until He is made known as the Saviour of all men (and this is the whole business of the whole Church), no man can be perfectly saved. If you ever expect to solve the negro problem of the South, you must heal the open sore of Africa.

There are certain diseases of the human body that will not yield to local treatment. The seat of the trouble is in the blood. No outward application will remove the malady. The wise physician will treat the whole system, and in that way attempt a cure. Even an ulcer on an arm or a carbuncle on the neck will respond to a blood purifier quicker than to a poultice. And what effect has a broken limb, a sore lung, a



MRS. JAIRUS P. MOORE.

sluggish liver, or a toothache on the whole body? Is it not true, if one member suffers the whole body is full of pain.

Knit together as we are as nations, intermarried as families, united in daily toil, yea bound together by the ties of a common humanity in one body politic, how can we expect to enjoy the full blessings of salvation when we know that in other lands the people dwell in darkness, and that in our own land we come in close contact with men and women who live in open sin.

The only panacea for the sins of men and for the sin of the whole world is the grace of God which bringeth salvation. And until that grace has found a throne in every human heart, the effects of sin will be felt all over the world. Is there a stronger plea, a more convincing argument in favor of world-wide missions? When the Church of Christ in America with its millions of Christians will obey the command of the great Captain of Salvation, and go with the Gospel into all lands and teach it to every creature, then may we look for that healing reign of which the psalmist sang, "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps."

HOPES AND HELPS.

Elder Fred Isely, of Fairview, Kan., in sending the Foreign Mission Day offering of \$50 from the First Reformed Church adds: "I hope that the \$25,000 will be raised by the Church at large is my wish and prayer. We dare not go backward, we must go ahead, we have to win China for Christ, and our Church must have a part in it." If 500 of our congregations will do as well as the Fairview people, we will have the amount necessary for immediate reinforcement and equipment in China. We have the money and the China Mission needs it. Will we give it?

MOORE—THOMPSON.

The Church extends heartiest congratulations to Rev. Jairus P. Moore, D. D., and Miss Anna DeForest Thompson. The marriage was solemnized in the Union Church at Yokohama on February 8th. We await with interest a full account of the ceremony. Dr. and Mrs. Moore will reside at Sendai, Japan, where he is giving his time to evangelistic work. The Japan Mission as well as our entire Reformed Church may well rejoice in receiving so valuable a worker as Miss Thompson into our ranks. She won for herself the confidence and esteem of her associates in Ferris Seminary, Yokohama. Let us hope that this union of two members of the great sister denominations may be a harbinger of the closer union of Reformation Churches, of the same name, the same catechism and the same hope.

Foreign Mission Day offerings on March 1st were \$5,600. Early reports will be appreciated.

Elder George F. Baries, of Canal Winchester, O., told the Sunday School he would give \$100 if the members doubled the amount. They trebled it. See; the power of example!

The Board of Foreign Missions extends its best wishes to Prof. and Mrs. Horace R. Lequear! Rev. Ward Hartman gives an account of the wedding ceremony in the Yochow City church.

Rev. Josias Friedli, of New Knoxville, O., sends \$166.60 for Foreign Mission Day, and writes: "I trust the Church at large has responded liberally to the strong plea. The program was exceptionally strong and interesting, and of great educational value."

Neglect on the part of a single congregation to prepare for and carry through the Every-Member Canvass in April will to that extent retard the work of Missions at home and abroad.

THE WEEK OF PRAYER IN CHINA.

The Week of Prayer, January 5-12, proved to be of great spiritual blessing to all who attended the services which were held each night, excepting Saturday, in the Yochow City Church. The regular themes prepared for the week of Universal Prayer were used. Addresses were delivered by Dr. Hoy, Dr. Adams, Revs. Reimert and Keller, and Chinese evangelists. Special topics for prayer were given out for each evening. The attendance at the services was very good. The interest continued to grow up to the last, and while we cannot estimate the results, yet the immediate benefits were very encouraging. On Sunday morning at communion service, four Chinese children were baptized. It was a real inspiration to see Dr. Hoy, our veteran missionary, at the services every night. In order to be there, he had to walk from Lakeside and return each night, the round trip distance being eight miles. A number of Chinese walked every night from Yochow Port, seven miles distant. We believe that prayer is taking a deeper hold upon the Chinese believers. Let us all join the Chinese Christians in very earnest prayer at this time in behalf of this great nation that she may be won for Christ.

LEQUEAR—KROEGER.

January 15th was a joyous day in the Mission of the Reformed Church in Yochow City, China. The interest centered about Miss Emma M. Kroeger and Prof. Horace R. Lequear, who on that day were united in holy wedlock. The wedding took place in the church at noon in the presence of the Deputy Consul of Hankow and the local missionaries, together with the Chinese students of the Boys' School and the Girls' School, the church members and the servants, altogether about one hundred and seventy-five people. Lohengrin's wedding march was played by Miss Hsion, a teacher in the Girls' School. The church was very beautifully decorated in Chinese style, it being the Christmas decorations to which a few pots of plants were added.



MRS. C. D. KRIETE AND FELLOW STUDENTS IN LANGUAGE SCHOOL, TOKYO, JAPAN.

The bride was attired in a very graceful and becoming gown of white satin, with surplice effect and trimmed with silk fringe. She carried a small white prayer book. The bride, preceded by Misses Kathryn Reimert and Helen Adams, flower girls, and Master William Reimert, ring-bearer, marched up the center aisle and was met by the groom at the altar. The bridegroom wore a neat black suit. The double ring ceremony was used, the service being read by Dr. William E. Hoy and the prayer offered by Rev. William A. Reimert. The Consular certificates of marriage were presented by Mr. H. R. Remillard, Deputy American Consul. Immediately after the ceremony the bride and groom went to the Ladies' Hall, where they received the congratulations of their friends, both foreign and Chinese. The missionary families joined in giving a wedding dinner at the Ladies' Hall, over which Misses Traub and Ziemer presided. The bride received many beautiful and useful gifts from both foreign and Chinese friends. About the middle of the afternoon Mr. and Mrs. Lequear, accompanied by Dr. Hoy, left for Lakeside in native chairs. They were escorted by Chinese friends, who kept up a continuous din of noise with the fire-crackers which they so plentifully used. Supper was served by Dr. Hoy, after

which Mr. and Mrs. Lequear went at once to their already furnished home.

Mrs. Lequear has been rendering efficient service as a nurse here for a little over a year. She prepared herself at the German Hospital, Cleveland, Ohio. She is a member of the First German Reformed Church, of Akron, Ohio. Prof. Lequear through more than six years service as teacher in the Boys' School has proven himself a capable man and we rejoice that now he is to have a helpmeet in his work. His training was received in Franklin and Marshall College and his home was in Doylestown, Pa. Both Mr. and Mrs. Lequear have been very earnest in their work. We wish them not only many years of marital happiness, but also much joy in their chosen work. We pray that our Heavenly Father may greatly use this newly established home in helping to mold the young life of China.

WARD R. HARTMAN.

Yochow City, China.

ON THE FIRING LINE.

FOREIGN Missions means "Forward March." There is a militant tone to the command of Christ. Going into all the world is "marching as to war;" but it is a march to victory. Few orators grip an audience like the stately hymn, "Onward, Christian Soldiers." Twenty-four thousand Christian warriors are in the thick of the fight with heathenism. They are fearless of the foe, for "the Cross of Jesus is going on before." To-day "the kingdom is coming just as it has always come, not by way of the home Church, but by way of the Church abroad. Keep your face toward the mission field and you will be seeing not darkening night, but advancing day."

NEWS FROM THE FRONT.

By mail or messenger? Both. By wire or wireless? Both, again. Our noble warriors at the front have much to tell. They must use every means of communication. How different the facilities in 1913 from those in use in 1838, the year of the organization of our Board

of Foreign Missions. Then it took from three to four months to get any news from the far East. With the help of the great Pacific greyhounds, a letter dated at Sendai, Japan, on December 12th, 1912, reached Philadelphia on January 10th, 1913. Another letter was dispatched from Shenchowfu, China, on November 28, 1912, via the Trans-Siberian Railway, and reached the home office on Christmas, 1912.

HURRY-UP MESSAGES.

There are times, however, when the fastest mail steamers are too slow. The battle becomes so fierce! Supplies are running low! Our troops are in danger of being driven back! Sickness or death overtakes them! Then, the great wire ribbons which link Philadelphia with San Francisco and Yokohama and Shanghai are made to talk. Every word to China costs \$1.22 and to Japan, \$1.33. But what is that when lives are in danger, or souls ready to perish? By the use of a Code, phrases and sentences can be sent as one word.

Until 1865, our Reformed Church carried on its Foreign Mission work under the auspices of the American Board, supporting one of her own sons, Rev. Benjamin Schneider, D. D., in Turkey, and contributing \$28,000. In 1878 we heard the call for reinforcements to the small army of Christian workers in Japan, and sent out our first missionary. Thirteen years ago, we took our place alongside the other Christian cohorts in China. *Japan and China—the two great nations of Asia!* And what splendid locations we have—Sendai and Tokyo, Yamagata and Wakamatsu in Japan, and Yochow City and Shenchowfu in China. The greatest general of a conquering army would not desire better.

HOW IS THE BATTLE GOING?

The shout of victory is heard all along the line of march. The missionary scout of 1878 has increased to a company of 62 foreign workers. Natives to the number of 143 have been won as active lieutenants under the banner of Christ Jesus. Recruits more than 5,000—of Japanese and Chinese—proclaim His Lordship.

But, alas, all of these Christian soldiers make only a thin picket line to meet the solid phalanxes of the millions of Buddhists, Confucianists, Shintoists and Mohammedans.

SEND THE VOLUNTEERS—BRING UP THE RESERVES.

Every message from the firing line, whether by fighter home on furlough or in the thick of the battle, by letter or cable, unites in one stirring plea—"Reinforce us!" "Reinforce us now!" Must we reply as we have done before, "We have the volunteers, but we cannot send them. There are reserves, but we cannot spare them?"

MORE SUPPLIES.

It is a known fact that the Turks lost battle after battle in the war with the Balkan States because of the inadequate supplies given the Turkish army. The Ottoman field generals constantly telegraphed, but Constantinople made a dilatory response.

Our Japan and China Missions have been asking for more reinforcements and

better equipment. For Japan there is immediate need for three missionary residences, fifteen chapels, a science building for the Miyagi Girls' School and a dormitory for the North Japan College. There is also need for five more evangelistic missionaries.

In our China Mission we need four more missionary residences and a woman's wing to the Hoy Memorial Hospital. Three teachers in the Boys' Schools, four evangelistic missionaries, two medical missionaries and two trained nurses are urged to be sent in 1913. In both nations our workers are in the very heart of the conflict, but without a strengthening of the forces they cannot expect to win the day.

THE BASE OF SUPPLIES.

What a grand division of the Christian army here in America—over 300,000 strong! Have we not one strong man in every thousand who will follow the example of Jesus? 300,000 strong! How much did we give last year to save our brethren in China and Japan? An average of less than one cent each week for



CHILDREN OF REV. AND MRS. WILLIAM A. REIMERT, YOHOW CITY, CHINA.

each member—and yet 1912 was the high water mark in the receipts from our Church for Foreign Missions. If we had been half as liberal as Israel of old there would have been a straight million instead of \$126,000.

OUR PART IN THE BATTLE.

As one section of the attacking army of Christendom, the Reformed Church in the United States has agreed to win for Christ the hearts of three and a half millions of Japanese, the same number of Chinese and three millions of Mohammedans. To do this, we need at once fifteen missionaries—eventually 400. To equip, send and support them, we need now \$250,000 annually—eventually \$1,000,000.

GREAT FIELDS MAY BE LOST!

Unless we promptly send reinforcements, we will lose a large section of North Japan, which Providence had plainly assigned to us. Unless we use the now-time, the Lord, our Leader, will surely take the province of Akita out of our hesitating hands and give it to more faithful servants. As early as the spring of 1912, our China Mission asked the Board to either properly man and equip both stations or to abandon the Shenchowfu Station and concentrate all work at Yochow City. Neither the Board nor the Church is willing to sacrifice this strategic city in Central China, and, therefore, it is to be hoped that a special fund of \$25,000 will be raised immediately for the China Mission.

LEST WE FORGET!

Has the Reformed Church forgotten? During the first half century in America we were a Foreign Mission of the Reformed Church in Holland. What a debt we owe to Foreign Missions! Let us never forget it.

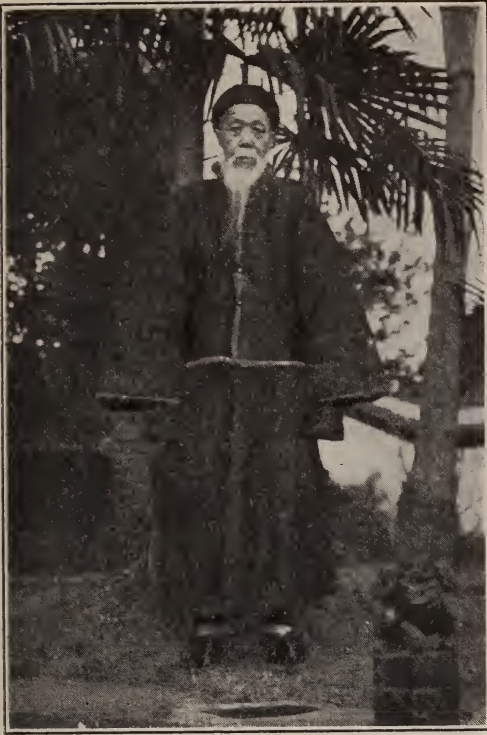
A SCHOLASTIC PHILANTHROPIST.

The principals of ten Special Common Schools in Tokyo have made a present of a clock to Mr. Sakamoto Ryunosuke, principal of the Mannen Special Common School at Mannencho, Shitaya, Tokyo, the famous poor men's quarter in Tokyo; and the Educational Societies of Tokyo Municipality and Tokyo fu (administrative district in contrast to prefecture) are considering like measures for the ten years' continuous service of Mr. Sakamoto in the education of the poor. When the present Mannen Common School was founded with Mr. Sakamoto as principal, no children attended it, the school being dubbed *Kojiki-gakko*, or beggars' school. Mr. Sakamoto then struck upon a novel idea for inducing poor people to send their children to school. He dressed himself as a common laborer and visited *sake* (rice-beer) houses in the neighborhood at night. There he would talk to the frequenters of the public-houses in their own language on the necessity of having their children educated. This had the desired effect, for the school was soon able to enroll 209 children. In November, 1903, when the school was formally opened, the attending juveniles were found clothed in rags, which emitted an unbearable odor. Mr. Sakamoto had to take the trouble of applying to the University Hospital for disinfectants and having the clothes disinfected and the children bathed before taking their seats in the class rooms. Chapters can be devoted to the heroic self-devotion of Mr. Sakamoto, which has culminated in the present prosperous condition of the school, which is now attended by 1,222 children.—*Japan Mail*.

What would you be worth if you lost all your money?

I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping of it I shall promote the glory of Him to whom I owe all my hopes in time and eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me, so that in truth, not in name only, all my interests and those of my children may be identified with His cause.

—From Journal of David Livingstone, May 22, 1853.



THE ARTIST AT SHENCHOWFU.

MR. LIU.

BY REV. EDWIN A. BECK.

WITH the passing of old Mr. Liu, Shenchowfu has lost one of its quaint and picturesque characters. Mr. Liu had grown superannuated and was at times rather a vexatious problem to the Mission—his vain and childish weaknesses leading him astray. But still there was an innocence and a simple faith in him that were refreshing, too.

In his early years he had been a military official and had followed a famous general down to Nanking. His part in this campaign and the official position which he occupied for some time in that connection gave him a distinction which he carried down to old age. Before attaining to this rank he had developed a certain artistic talent; and after his return from the wars and from the official position he had occupied, he devoted himself again to art, opening up a little shop

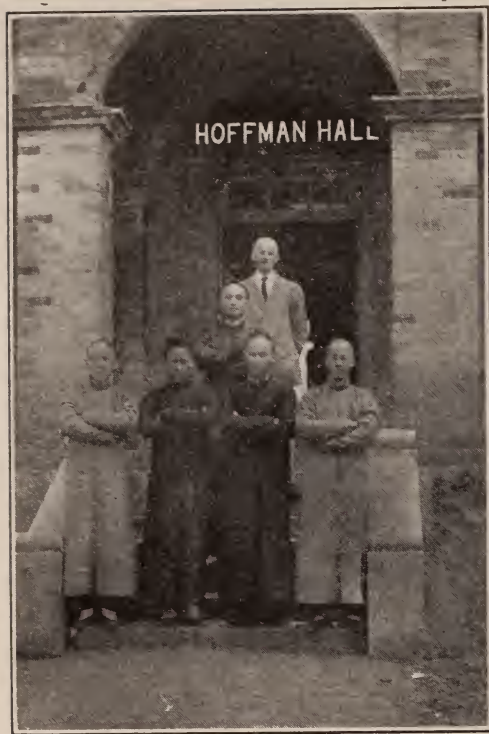
where he and his son made a specialty of mounting scrolls.

It was while he was thus employed that Missionary Gemmel, of the China Inland Mission, came to Shenchow and preached the gospel. Mr. Gemmel needed a teacher to help in the study of the language and in the discharge of his various duties. He recognized the ability of Mr. Liu and secured him for his teacher and helper. Mr. Liu, hearing the gospel, responded to it, believed, and was baptised. When, later, Mr. Gemmel left, and the Shenchow work was turned over by the China Inland Mission to our Mission, Mr. "Willow," as we used to like to translate his name into English, came with it, and remained a member of the church until his death.

He was a faithful attendant at all church services; and in the winter time used to sit bundled up so funny in his gowns and furs, that he often seemed to be asleep; but I doubt whether he was as much asleep as he seemed.

When called on for prayer, he would quickly respond, and would use such high *Wenli* that few could follow. He had a sense of propriety about God's House, and he exercised himself on occasions to correct even the missionaries of what he considered lapses of reverence. For instance, he was not pleased once, that the lady who played the organ remained seated while the audience arose for prayer, and he quietly intimated that it would conform more with the Chinese idea of reverence in worship, if she should stand! One of the missionaries he cautioned against the habit of sitting with crossed legs in church! And another of "coming into the presence of God with a short coat!" reverence demanded that at least a long coat should be worn!

He was very vain of the few white hairs that made up his long, white beard. He husbanded each one as though it were a tender plant. One winter day, in buttoning up his cloak he got a hair tangled in the button loops. He was much disturbed, and ran to a friend with the exclamation, "Alas! Alas! that hair!"



LAKESIDE SCHOOLS, YOCHOW CITY, CHINA.
FRESHMAN CLASS, 1910. MR. FRED KELKER.

By careful manipulation, the precious hair was saved, and old Mr. Liu was delighted.

Even in his old age he used to paint pictures with considerable ability; and he used to take great pride occasionally in presenting some painting to some friend with the inscription, "Done by an old man, so-and-so many years old. See what ability he has."

It was one of the last sad duties of Missionary Heinrichsohn, before leaving Shenchow in November, 1911, to officiate at the funeral of old Mr. Liu.

We believe that, with whatever failings he may have had, this old man was "faithful unto death;" and no doubt he has fallen heir, according to the promise to the "Crown of Life."

Livingstone speaks to us to-day out of the wilds of the country he loved, and calls us to offer up our lives.

CHRISTMAS AT YOCHOW CITY.

BY PROF. HORACE R. LEQUEAR.

CHRISTMAS week is over and it has been decidedly our best Christmas among the Chinese of Yochow.

The week's festivities began with a little entertainment in English given on Monday evening by the children of the missionaries here. The Reimert and Keller and Adams families have all been home on their first furlough, so the children know what our American Christmas programs are like and entered into their first one with the keenness of novelty.

Tuesday afternoon the Girls' School rendered their first Christmas program. The parents of the girls and a few other Chinese besides were gathered together with the missionaries in appreciation of this first effort by girls in this city. Ours is the only girls' school within a hundred miles and an entertainment given by girls who can read and write is an unheard of innovation! If the affair had been open to the public and advertised we could have gathered a crowd many times as large as the building would hold; but it would have been a noisy, curious crowd, many of whom would have passed remarks on the girls instead of listening and entering into the spirit of the occasion. So it was a quiet affair on the Christian frontier.

Tuesday evening we gave our Lakeside entertainment. The students had been preparing decorations for more than a week, making paper lanterns of all shapes, paper flags of all nations, a life-size pine-needle picture of the angels appearing to the shepherds and the adoration of the wise men and so forth. The time honored dragons were conspicuously absent, since they savor of centuries of absolutism. Our program consisted of music, singing, recitations and an address by one of the missionaries.

We have no chapel yet as you know, and we met in one of our recitation rooms which is twenty by twenty-five feet in size, and into this were crowded two hundred and fifty people! Our audience

was largely country people from the district around the school four miles from the city on the bank of the Tung Ting. We are glad we are soon to have a school chapel so we can arrange more impressive school functions that will be a means of interesting many natives in this first Christian school of this region. We have not advertised the Lakeside Schools very much because we have not a large enough faculty to warrant our doing so. I am eagerly looking forward to greater things in this and all the other departments of our China Mission.

But to continue our account of Christmas week, we had a public devotional service in the City Church Christmas forenoon. The church building seats three hundred people comfortably, but there were five hundred in it at a time. Many people came and went, as is always the case in our Christian meetings in China at this stage of Church development, so probably eight hundred attended part of the service; while about four hundred sat through the whole of it. You can see how it is practically impossible to obtain the quiet which we expect in a devotional hour. The Lakeside boys and young men sat on the right side and the girl students on the left side at the front. These repeated some of the music and recitation numbers of their respective school programs. Dr. Hoy delivered the Christmas sermon to our native brethren.

In the afternoon we had our English service in Mr. Reimert's home, and he gave us a good helpful Christmas message.

In the evening Santa Claus appeared in the hospital and distributed gifts among the nurses and patients and in some respects gave us quite a new version of the kind old man. It was a jolly Chinese servant who gave us his own interpretation of Santa Claus, dressed, however, in orthodox style.

The native Christians have entered heartily into this Christian holiday and enjoyed it thoroughly. The Chinese New Year, which is now changed to be in harmony with ours, is the Chinese gift giving

season, but the gift giving is carried out in a calculating manner, being mostly from inferiors to superiors. We teach the Christmas spirit of giving to those in humbler station and this presents a marked contrast to their usual practice.

Perhaps I should have said that Christmas week at Lakeside began on the preceding Sunday, when we had the joy of adding to our school congregation one-fourth of the young men and boys of the school by baptism, and then there were forty-three of us to partake of the Christmas communion in the Lakeside congregation.

One of those baptized is the son of a "small official." He has been a self-supporting student in the school ever since I came to China and is now a Freshman. He has confessed his faith in spite of the taunts of "his set" in the school.

Such has been the Christmas week among the Christian people of Yochow who are the spiritual children of the Reformed Church.

MEMORIAL CEREMONY.

A STORY OF THE SATSUMA CLAN.

On the 8th instant (December, 1912,) a ceremony was held at the Imperial Education Society in memory of the seventy-nine *samurai* (knights) of the Satsuma Clan who died by their own hands in the fifth year of Horeki, exactly one hundred and fifty years ago, on the completion of the repairs to the banks of the Kiso River, which task was assigned to the Satsuma Clan by the Tokugawa government. The ceremony was well attended by military officers, professors, members of the Diet and others interested in the subject.

Mr. Iwata Noriyoshi, speaking on the cause of the memorable event, said that it was in the time of the ninth Shogun, Tokugawa Iemochi, in December, the third year of Horeki (1753), that the twelfth lord of Satsuma, Shimazu Shigetoshi, was appointed to execute the work. This was done in order to bring on ruin to the Satsuma Clan, which was a source of anxiety to the Shogunate on account of its comparative wealth and

strength. That a clan whose domain lay three hundred *ri* away from the three provinces of Mino, Owari and Mikawa through which the river flows, should be ordered to undertake the repairs, instead of the feudal chiefs ruling over those provinces, tells the whole history. The Satsuma Clan had to obey the order, otherwise it would have been declared guilty of treason. The feudal lords of those times, as indeed in the latter days of the Tokugawa regime, had no choice but to obey similar commands of the central authorities, involving heavy outlay out of their own coffers. The Lord of Satsuma accordingly appointed his Chief Retainer, Hirata Yukie, as superintendent of the work, and another retainer, Ijuin Juzo, as assistant superintendent, in January of the following year, and dispatched one thousand laborers from Satsuma to the scene of the work. The estimated expenditure was 300,000 *ryo* in gold, but this having been found inadequate for the purpose, Hirata Yukie and his colleagues raised a loan of 2,700,000 *ryo* from merchants in Osaka. The Osaka merchants made it their business in those days to advance money to feudal chiefs on condition that the loan should be repaid out of the proceeds of rice shipped to Osaka by the borrowing lord, the city being the principal centre of distribution for the southwestern as well as the northwestern provinces. The work was accomplished in one and a half years, and the honor of the Satsuma clan was saved. But Hirata and seventy-eight other Samurai, who raised the required fund on their own responsibility, committed *harakiri* the day after the work was brought to completion. It was worthy of note, Mr. Iwata said, that after the same banks were destroyed by earthquake, the present government undertook the work of repair again, but it took it fully ten years to finish the task at the enormous outlay of 20,000,000 *yen*.

Count Oki, speaking in eulogy of the Satsuma *bushi* (knights), said that the forty-seven *ronin* (discharged knights) of Ako and the eighteen *ronin* of Saku-

rada fame (who assassinated Lord Li), were models of *bushi*, but that seventy-nine *samurai* of Satsuma sacrificed themselves not for the accomplishment of any personal object but in the interest of the public, or, rather, the national welfare, and deserve a higher place in history than the others.

Professor Terao and Count Itagaki were among the principal speakers.—*Japan Mail*.

OUR HOSPITAL WORK.

The medical work of our China Mission is one of the greatest evangelistic agencies. No one can calculate the help of physicians and nurses in commending to the Chinese the Gospel of Jesus Christ. The hospital has been a means of bringing many souls into the full joys of salvation. The Church cannot afford to lose its influence and help.

Our hospitals at Yochow City and Shenchowfu are in need of additional workers. The work at both stations demands two physicians and two nurses. There is only one physician and one nurse for each hospital. A furlough for any one of them will mean the practical cessation of the medical work for at least one year. Are there not among the members of the Reformed Church physicians and nurses with the proper qualifications that will offer their services for this holy cause? God in His providence has put us in the open door of opportunity before which China is passing. Who will heed the call? For information and application blank, address the Secretary of the Board of Foreign Missions.

HAS THE RIGHT RING TO IT.

In sending the Foreign Mission Day offering, Rev. L. H. Rice, of Hamilton, Ohio, closed his letter with this sentence: "May God bless all connected with the mission work." This wish is comprehensive in its scope, and embraces all who live and labor and give for the upbuilding of God's kingdom among men. We so often fail to esteem "other better than ourselves," and to think only of our own little corner in the workshop of the Lord.

The Woman's Home and Foreign Missionary Society


EDITORS

MRS. REBECCA S. DOTTERER
1605 N. 13TH ST., PHILA., PA.

MRS. EDWARD F. EVEMEYER
404 S. SUMMIT ST., DAYTON, O.

WOMEN IN THE SIMULTANEOUS EVERY-MEMBER CANVASS.

FLORENCE CRUM EVEMEYER.

N planning to celebrate the four anniversaries which occur in 1913—the three hundred and fiftieth of the Heidelberg Catechism, the seventy-fifth of the Board of Foreign Missions, the fiftieth of both the Board of Home Missions and the Sunday School, it was not a small matter to determine how such important events should be commemorated. How fitting it was for those into whose hands this celebration was consigned, that they should call us into the arena of action. While we pay homage to the glory of a distant day in the long ago, we are challenged to help make a greater Reformed Church; we are personally called to do a definite service that the kingdom of God may be advanced.

As a constituency, we should heartily rejoice that those in authority have had such vision, for a Church can rise no higher, nor move any faster, than the vision of its leaders. We have righteous pride in history, but we must grapple with the issues in the present that there may be future history. It was not what the early fathers had, but what they did, that gives us our precious heritage to-day. A good heritage is a splendid asset, but virile fathers and virtuous mothers may have effeminate, yes, evil children, because other influences creep in. As children owe worthy parents fidelity to noble family ideals, so we are debtors to the defenders and promoters of the faith in this jubilee year. If we have the proper conception of the true value of history, we shall deduct the essence of

its principles, adopt them to the times in which we are living and respond to the call of the present challenge, as it has been presented to us in the Simultaneous Every-Member Canvass Campaign.

The need of our Church calls to us now as truly as it did in 1556 and in 1713—the same heroism, the same courage and love to lay hold on the problems of our day. The fathers spilt their blood in martyrdom, while we live unmolested in comfort. Nevertheless, our foes are more subtle, the competition keener, the age much more tense. In the face of great need we are sapping up life blood in the battle against Indifference, Ease and Selfishness, which are lulling many to forget the heroism of history.

In some aspects this jubilee year is a crisis. If we are satisfied to live upon the glorious but *dead* past, we not only dishonor history, but we have subscribed ourselves to be stumbling blocks, if not even enemies, to bring on deterioration in the spirit and numbers in our beloved Zion, bought with blood. Shame will be on us, if we do not rise to meet this call of the Church which aims to strengthen our bulwarks to go forward. Listen, my sisters, there are some facts we must ponder.

A letter from an earnest woman was received by the writer a few days ago, in which came a request for certain assistance in the missionary work of her particular church up the State. The whole letter is worthy of publication, but suffice to say that the appeal was not only pathetic but heroic. If discouragement is ever justifiable, it would seem that this woman was eligible for that state, but aside from lamenting certain conditions,

the whole missive is fragrant with faith, bounding in courage and teeming with plans. She says in closing: "We ordered 'The Light of the World' for the men's class, with the hope that they will organize, too, and try to do something. It is going to be mighty hard work to get a missionary spirit aroused in our church. Rev. ——— is to come as supply, to direct the missionary committee to make this every-member canvass. Our consistory does not seem to think it will amount to very much—only a bluff. They think if we pay all our own debts it is enough. Such selfishness. May the Lord help them to see differently! Pray for us that we may make this a success and a work for the Master."

What a splendid spirit! Here is a woman who is a true daughter of the Reformation, but what can be said of such sons? It appears that not only the true spirit is lacking, but the proper understanding of this magnificent plan; and, women, there are other just such churches, just such consistories, and it must be said, pastors asleep at the post, who will ignobly interpret this arrangement to celebrate the year of jubilee. Herein lies a great work for our women to do.

In "ye olden days" Ruskin tells us that the buckling on of the knight's armor by his lady's hand was not a mere caprice of romantic fashion. It is a type of an eternal truth that the soul's armor is never well set to the heart unless a woman's hand has braced it, and it is only when she braces it loosely that the honor of manhood fails.

My sisters, we have something to do in this campaign—personal response, the activity of our organizations and, above all, the wide open gate of opportunity afforded in conversation with the rank and file where effective sentiment may be made. Our heritage, noble daughters, spurs us up to higher planes of thought, speech and action that we may put iron into men's blood to do fighting for God, as becomes sons of the Reformation—this is our gracious task.

The Every-Member Canvass Cam-

paign will be "a bluff" just to the extent that pastors, consistories and churches are "bluffs." Time, unerringly, will lay her ban on the insincere and inefficient. Let us be alert in this season, wherein lies a great opportunity to more effectively qualify the Reformed Church in the United States to carry forward her flank in the army of the Most High, as it moves forward in the conquest of the world for Christ.

Dayton, Ohio.

"THE EARTH IS THE LORD'S."

The current magazines seem to vie with each other in missionary news, or, is it manifest that the kingdoms of this world are so essentially linked with the kingdom of our Lord Jesus Christ, that we cannot read the so-called secular news of the world events these days without seeing the eternal purpose of an Almighty God. *Scribner's, Current Literature, Review of Reviews, The Outlook* and the *Century* strive for supremacy in supplying their readers with broad missionary truth and information.

F. C. E.

PURE EDUCATION QUALIFIES FOR WORLD SERVICE.

FLORENCE CRUM EVEMEYER.



WRITER in the *Review of Reviews* comments on the Balkan-Turkey situation, then pays tribute to the work of the American Board: "No notice of the religious or educational institutions in Turkey would be complete without a few words on that admirable offspring of American thought, the Robert College at Constantinople, on the western shore of the Bosphorus, and once described by a Russian as the greatest enemy of Russia in Turkey. From it came some of the men who may be said to have created modern Bulgaria. The present Prime Minister of Bulgaria, Mr. John Gueshov, is a graduate of Robert College, as was Mr. Stoilov, one of his predecessors, now dead, and many others who sprang to the front when the young nation needed leaders and organizers. Others of the various Christian races of Turkey de-

rived their inspiration from the same source."

The year 1912 has been remarkable in that we have witnessed two world dramas in the revolution of China and the Ottoman downfall. These two great crises have measured and tested the influence of Christian education as a phase of mission work. All Christendom should note that in spite of the difficulties which have beset the way, educational missions have given telling evidence in these two vast empires that the fruit is genuine. In these two lands the leaders of thought and action are in the main men prepared by Christian education. Wherever the Bible and its followers go, the germs of liberty and justice, equality and love essentially begin to grow.

This attested world recognition should be a very decided endorsement to the policy of the Reformed Church throughout its whole record on the foreign field. Education and regeneration make types

of leaders who alone can grasp and grapple with mighty issues in the crises of nations. We believe in education that not only cultivates and liberates the mind, but leads mankind not to lean on the arm of flesh, but upon Him alone. The men and women who have attained and whose names are enrolled with the immortal were such. Let us push our educational work with new zest. A true education—what is it? "It is awakening a love for truth; giving a just sense of duty; opening the eyes of the soul to the great purpose and end of life. It is not so much giving words, as thoughts; or mere maxims, as living principles. It is not teaching to be honest because 'honesty is the best policy,' but because it is right. It is teaching the individual to love the good for the sake of the good; to be virtuous in action, because so in heart; to love and serve God supremely, not from fear, but from delight in His perfect character."



FURUKAWA SUNDAY SCHOOL. A MISSION STATION OFF OF THE RAILROAD IN A TOWN OF SILK INDUSTRIES, JAPAN.

Helps for the Topic

BY GERTRUDE M. COGAN

THE PROGRAM FOR APRIL.

"SHENCHOWFU, CHINA."

1. A colored official converted. Acts 18: 26-38.

2. Study of Mission Field—Shenchowfu, China. (Read article by Mrs. Bartholomew.)

3. Read story of "Sao Ie," by Dr. Bartholomew. (This is reprinted by request.)

4. Call upon members to tell what facts impressed them most, and what incidents appealed to them from the information given in our Foreign Mission Service of February 9th.

5. Members pray for help for Shenchowfu Mission. Pray for each missionary by name. For Sao Ie and his kindred. For evangelists, helpers, and all converts. For the Girls' School and the Boys' School.

6. Ask that members continue to pray and intercede during the month of April, especially for this mission and that the Board may be enabled to send the needed help.

7. Closing exercises.

If possible, take up study of "China's New Day." Only six chapters. Bright, interesting. Pursued weekly, it could be completed in four to six weeks. Price, 35 cents (paper bound) prepaid. Cloth, 50 cents prepaid.

SHENCHOWFU.

JULIA HALL BARTHOLOMEW.

ONE who goes, either as a visitor or as a missionary, to Shenchowfu, Hunan, China, journeys indeed into a far country and into the midst of unusual surroundings. Even in these days, when the world grows smaller every time a railway system is established, or a great waterway enterprise is put into working order, one thousand miles is no insignificant distance. Inland from the cosmopolitan and sin-steeped coast city of



(The American Clock may do for Time in China, but the Home needs the Saviour for Eternity.)

Shanghai about one thousand miles lies the thoroughly Chinese city of Shenchowfu. When between two and three weeks must be spent in a houseboat, traversing about three hundred and fifty miles of this journey, amidst the constant pathos of "China's millions," there is reason for the development of the spirit of prayer and patience.

The passenger steamers, on the broad and mighty Yangtse River, between Shanghai and Yochow, are safe and comfortable. If the waters are high and everything favorable, the steamers sometimes carry passengers as far as Changte, quite a way up the Yuen River. Beyond these points one must travel on a houseboat. Somewhat perilous and wearying this mode of travel is bound to be; and many times it is attended with much hardship. Yet nature never fails in any land to stimulate the heart of man by her bounteous gifts of beauty in sky and earth. So it is as one journeys on towards Shenchowfu; the landscape grows more and more interesting; the waving bamboo lends grace to the scenery, while the rocks and hills bespeak for them-

selves vast possessions of undeveloped wealth in coal and minerals.

Hunan province occupies a strategic position in China, a situation where individuality of thought and life is more or less bound to develop, as recent national events have fully demonstrated. Being near enough to the center of the country to keep in close touch with all current thought and feeling, and yet in a way independent of domination from the north or the south, Hunan has fostered strength and individuality in her people.

It is generally conceded that nowhere in all China is there found a more important and interesting field for the work of the missionary than in Hunan. The present is a time of wonderful opportunity. The people in even the most remote ends of the province have been effected by the new conditions, and remarkable changes are constantly taking place. If a large and efficient force of missionaries could be stationed on the field without delay, the cause of Christianity would certainly advance with the characteristic speed of the twentieth century.

"Beautiful for situation" is Shenchowfu. After passing through mountain gorges, and over turbulent waters, it is with a restful and gratified feeling that one gazes upon the placid landscape that greets the eye when the city of Shenchowfu first comes in view. The surrounding hills are clothed with fine trees, and bordered with decorative ferns and tall grasses. Several picturesque pagodas stand at intervals of significant distance—placed where the Chinese believe they will be most effective in warding off adverse winds, and preventing the advance of evil spirits. The graceful bend of the Yuen River, and the meeting of this river with its tributary stream, add the touch of beauty to the landscape that only rivers can bestow.

Any interior Chinese city is a marvel to an inexperienced newcomer from the West; the narrow streets, crowded with the inhabitants, filthy pigs, dogs and chickens, with now and then a mule, are most uninviting. The mud that clings

to one's shoes is most repulsive, for it is not composed only of earth, but of much disgusting, unhealthy refuse. The shops are dark within, and the entire front open to the street, as in all Oriental towns and cities; the merchandise is quaint and curious. In having a look at these things one must endure close contact with the masses, who crowd about with the wondering gaze of their enigmatic faces.

To live with any degree of comfort and safety amidst such surroundings, the missionaries should have as healthful a home as can possibly be provided. The daily life of a missionary in the interior of China demands a constant giving out of the best life forces, and a dearth of any resources from which to draw new supplies of energy and vitality, either mentally or physically. The Compound at Shenchowfu is finely situated; and the buildings are a real credit to the Church at home, as well as a worthy representation of the Reformed Church in China. The usefulness of men and money is conserved by building wisely and well, and upon a good, commanding site. "A city set on a hill cannot be hid;" this may be said with regard to the situation of the Missionary Compound. The Orientals thoroughly respect beauty and dignity, and in planting mission stations and erecting buildings, it is well to have regard for this fact.

Evangelistic, educational and medical work are of about equal importance in this field. Certainly the medical work is not less important than the other branches, and embraces in its broad scope quite a bit of evangelistic opportunity. Medical science in China is enveloped in such clouds of ignorance and superstition that it almost seems that the greatest appeal must be for Christian physicians and nurses, and well equipped hospitals. Therefore, it is a matter for great congratulation that the Compound at Shenchowfu contains fine hospital buildings, and that the wards are sufficiently large for the work of two missionary doctors and two nurses.

The school buildings are ample, and

the chapel is quite sufficiently roomy and attractive for a large gathering. The Compound also embraces land enough for the erection of other residences, which will be imperative just as soon as the force of missionaries is increased to any extent. Few Compounds in any land are more advantageously situated or contain more good-looking and suitable buildings.

Opportunity has spread wide her portals for the triumphant entrance of the Reformed Church at this point. May the earnest workers at home realize this fact now, as never before. May those who are fitted to do the work conscientiously offer themselves for the cause of Christianity in this day of great things in China.

THE STORY OF SAO IE.

REV. A. R. BARTHOLOMEW, D. D.

NEVER will I forget the Inquirers' Meeting in the home of our devoted missionary, Rev. F. K. Heinrichsohn, at Shenchowfu, China. It was the night before our party left on the return trip to Yochow City. About twenty-five men assembled in the reception room for prayer, Bible study and testimony. There was an earnestness in the faces of those inquirers that made an indelible impression upon my mind. They read the Scriptures as though their hearts were burning within them. How their souls agonized in prayer! One could not but feel the very presence of God in that humble room. And brother Heinrichsohn, who led in the devotions and meditations and exhortations, was himself in the Spirit, and could draw out what was best and noblest in his disciples. They had come to learn more of the way of salvation. They were fervent in their seeking, and I am told that "twenty-three inquirers were baptized on last Good Friday morning at a most beautiful and impressive service."

One man in that group had a peculiar fascination for me. I could not keep my eyes off him at any of the services where he was present. He was unusual-

ly attentive. He sang out of his very soul. There was no musical tone to his voice, but I could see that he was "singing and making melody in his heart to the Lord." He had a wonderful memory. He recited three chapters from one of the Gospels without any mistakes. He was deeply in earnest, but there was "one thing lacking." The man was untidy. He wore his dress too long without washing it. I remember Mr. Heinrichsohn told him that "a Christian must be clean without as well as within." Later came



SAO IE.

the news of this requirement: "An entire new outfit of clothing—naming each article that he must have—and further promise to *bathe* and *shave* regularly!" Such were the external conditions for church membership. Why impose these? The missionary thought it would be a test of the sincerity of the man. In China it is necessary to try the spirits as by fire to see whether they be of God. It cost the poor "Sao Ie" quite a struggle to part with the precious cash necessary

to buy the outfit, but—much to the surprise of all of us—the day before the baptismal service he came smiling, “all shaven and shorn,” bringing his new wardrobe with him, every required article there, with one or two extra. Who would dare to say him nay after that? Of course, time alone will tell what sort of a Christian he will be, but that might be said of everyone.

It is a great joy to me that this man has been brought into the full fellowship of the Church. Is it any wonder that on last Easter Day he should be the happiest man in Shenchow? One of the missionaries writes: “It was most affecting to see his joy.” Oh the joy of getting Jesus into one’s heart, and oh the joy of seeing the transformations He produces in the lives of men. Thus the workers who live and labor in “the hard and difficult places” of the world find their joy. Let us pray that sustaining grace may be given them and their converts.

FIELD NOTES—MARYLAND CLASSIS.

A new society was organized at Harmony Grove, Rev. G. A. Snyder, D. D., pastor. President, Mrs. Emory Cassel; Vice-President, Mrs. Charles Kline; Secretary, Miss Kathleen Coblentz; Treasurer, Mrs. Clarence Waters. All of Myersville, R. F. D., Md.

At Middletown, Md., Dr. Snyder, pastor, three Mission Study Classes were arranged for.

Grace Church, Frederick, Rev. E. L. McLean, pastor, Mrs. Aldridge was secured for Mission Band as superintendent and Miss Mealey and Miss Firor teachers.

First Church, Frederick, Rev. H. L. G. Kieffer, pastor. Interest roused in Mission Study.

Grace, Trinity and Mt. Pleasant, Rev. B. R. Carnahan, pastor. Good spirit. Every-Member Campaign discussion and plans.

Christ Church, Hagerstown, Rev. C. Clever, D. D., pastor. Personal evangelism discussions and plans in Woman’s H.

and F. M. Society, Mrs. Clever, President.

Burkittsville, Petersville and Brunswick, Rev. C. M. Smith, pastor. Visited on Foreign Mission Day. A society may be organized at Brunswick.

Lovettsville, Va., was also visited in the interest of both Women’s Work and the Every-Member Movement. Rev. Milton Whitener, pastor. The ladies will affiliate with a Classical organization.

Literature

MRS. KATE HALE GEKELE, SECRETARY
2061 BROADWAY, INDIANAPOLIS, IND.

APRIL PROGRAM.

“Straw Spectacles,” by Mrs. Rose Spangler Stahl, 2 cents per copy. This story about an old Chinese woman who had only straws for light, is a true story, that came under the observation of Mrs. Stahl during her residence in Shenchow-fu. This old woman belongs to the poorest class of Chinese, and it is well to have her story in connection with your study of “China’s New Day.” The Chinese of whom Dr. Headland writes are from the upper and middle classes, and we need to remind ourselves that the greatest number of China’s millions are found in humbler quarters (see “China’s New Day,” page 65). We wish that every woman in our denomination might hear this story, and heed the appeal.

A FRONT LINE SOCIETY.

“How We Reached the Standard of Excellence,” by Mrs. Maude Herbster, 1 cent per copy. As far as we have been able to discover, the Woman’s Missionary Society, of Prospect, Ohio, is the first to become a Front Line Society. This leaflet is not written in a boastful spirit, but in true humility and with an earnest desire to help other societies reach the same goal. What one society has done, other societies can do. We sincerely congratulate the Prospect Society and their president upon their success, but just as sincerely hope that they may not long be the only Front Line Society.

LITERATURE SECRETARIES, C. Q. D.

One of the encouraging features of the work of this department is the diligence of the Literature Secretaries. Synodical and Classical Societies seem to have secured the right woman in the right place. The majority are working so faithfully, that they do not take time to report the results of their labor. Now this is (in part) commendable, but the General Secretary would be happier with a report of the progress of your work, and even the difficulties you have encountered. Please report reports!

What have you done, and what are you doing to increase the circulation of the OUTLOOK OF MISSIONS? From the Statistical Report given in the January number, 11,136 members take 2,727 copies of the OUTLOOK OF MISSIONS. This is less than 25 per cent. and our standard of excellence calls for 50 per cent. The subscription list in Lehigh Classis has reached 50 per cent. This is the highest of any report so far received. Mrs. O. B. Wehr, the efficient Literature Secretary of Lehigh Classical, says that the subscriptions were received by an every-member canvass. Personal work counts in securing subscriptions as well as in higher things.

Life Members and Members In Memoriam

MRS. R. ELLA HAHN, SECRETARY
425 NORTH FIFTH STREET - READING, PA.

THROUGHOUT the past year there has been confusion in some of the Classical Societies, in regard to the method of paying the fees for Life Members and Members in Memoriam. In order to expedite matters for all concerned, the Executive Committee of W. H. and F. M. S. G. S. has voted in favor of rescinding the article of the constitution in regard to this matter, namely: "The Secretary of Life Members and Members in Memoriam shall enroll names and receive membership fees of such members and forward same respectively to Recording Secretary and Treasurer." The follow-

ing clause has been adopted instead: "The Secretary of Life Members and Members in Memoriam shall solicit through auxiliary secretaries of Life Members and Members in Memoriam, and keep a correct roll of names, furnishing each member with a certificate of membership. The membership fees to be paid through the regular channel." Accordingly it will be noticed that henceforth the General Secretary of Life Members and Members in Memoriam shall receive the names of members, but the fees of same shall be sent by Classical Treasurer to Synodical Treasurer, and by Synodical Treasurer to General Synodical Treasurer—the usual process through which all monies are paid.

The certificates for Life Membership and Members in Memoriam are now ready, and will be sent to every member enrolled. District Synodical Societies having life members and wishing certificates to give their members can get them at twenty-five cents per dozen certificates, by addressing Mrs. C. A. Krout, 240 South Washington street, Tiffin, Ohio, who will be glad to furnish all you can use. The certificates are not intended for life members in Classical Societies—only for District Synodical and General Synodical Societies.

Certificates for Life Members and Members in Memoriam in the General Society can only be issued by the General Secretary.

The work in this department during the second year of the triennium has been encouraging, and a number of societies have done commendable work, but let me ask, cannot we make a special effort during this jubilee or last year of the triennium to increase the roll of membership?

CONSECRATED GIVERS.

MRS. MARY CLOKEY PORTER.

(As a result of the Golden Jubilee of the Woman's Foreign Missionary Organization, the women of Pittsburg have organized a Woman's General Missionary Society, of which Mrs. W. R. Harris, of our Reformed Church, is a Vice-President. This splendid article is one of the

ways of increasing the interest in missions among the women.—R. S. D.)

What is the need of the hour? Is it not consecrated givers to the cause of missions? In answer to prayer, doors are everywhere standing wide open to the entrance of the Gospel. Legions of books, periodicals and leaflets are being published, which tell of the nations of the earth, of their people, and their needs. Many consecrated young men and women just emerging from colleges and seminaries stand anxiously waiting for the Church's marching orders. Untold wealth is in the hands of God's people. What does it all mean but that God is holding up before His Church as never before golden opportunities to speedily win the world to Christ Jesus?

An important question is: Are the women of the Church being prepared to go forward and do their full part toward helping to improve these God-given opportunities?

Some one may ask: What part has the giving of Thank Offerings to do in fitting them for becoming consecrated givers to the cause of missions?

Is not the giving of frequent Thank Offerings by God's people a constant reminder of His great goodness and of the debt they owe Him?

Does it not also serve to keep before conscientious givers the debt they owe their sisters living without the Gospel?

Where the giving of Thank Offerings into the little "blessing boxes" has been faithfully persevered in, has it not served to uproot indifference and selfishness and implant in the heart of the giver the true spirit of liberality and interest in the cause of missions?

In the past has it not proven itself to be a decided and powerful stimulus to Scriptural giving—the kind of giving without which the Church would be unable to meet its financial obligations?

Viewing the Thank Offering Department of our women's work in its true light, as a helper toward consecrated giving, can you not see the great need of extending and strengthening and deepening the interest of all congregations in this

beautiful method of giving gifts unto the Lord, in order that the Church may be the better prepared, financially and spiritually, for the important work God is holding up before it through His providences?

Can there be anything that will bring God's people into closer touch with their God, or lead them to have a deeper personal interest in the salvation of souls, and thus meet the need of the hour, than the coming into His presence daily with offerings of gratitude and thanksgiving?

Give daily unto your God in gratitude the best gifts you have and God's best gifts will come back to you.

Thank Offering Boxes

ANNIE M. BLESSING, SECRETARY
HELLAM, PA.



IN view of the fact that requests came for some plan or program to be used at the annual gathering of Thank Offering Boxes, the Secretary has prepared a program to be used at the time of the ingathering of the boxes.

Of course, local conditions will largely govern the members of the various W. M. S. in planning for the March meeting, at which time it is suggested the boxes shall be opened. We would strongly urge the use of the program for this service.

It will lend inspiration, we believe, to feel and know, that not only one society, but many societies are having just the same service for the one object, and for the honor and glory of Him we serve.

The program is so arranged that it can be used any number of times. It is not for one year, but as many years as any society may see fit to use it. It is ready for distribution, and can be secured from Mrs. C. A. Krout, 240 South Washington street, Tiffin, Ohio.

All that any society is asked to pay is the cost of mailing, which is at the rate of one cent per dozen.

Kindly remember to send postage when ordering programs. All societies kindly bear in mind to send reports of Thank

Offerings as early as possible after the boxes have been opened. *Also send all Thank Offerings* through the regular order of Treasurers, the same as all other monies are sent. Be sure to designate it "Thank Offering" so you are given proper credit. To avoid undue delay or error, please help to carry out the plan. It means that it must begin with the local society and go through the Classical and Synodical Societies up to the General Synodical Society. Will we do it? We can if we will.

"THE RAREST PEARL."

MAMIE CELESTA SCHOEDLER.



THE above title is that given to a poem written by a friend out of the fulness of his heart. Kind, loving, Christian parents trained their children in the way they should go and only one was grateful. Alone in his study the father composed these words which I pass on to you, dear reader, by consent of the author:

"I met a youth whose brow was sad,
For searching many days he'd been
To find a pearl called gratitude,
Which by kind deeds he'd tried to win.
But searching long and finding not,
His heart grown weary, sad and sore,
He turned unto the Book of Life
And found and read that story o'er
Of lepers ten whom Christ had cleansed,
A boon of priceless worth to them,
Which changed their darkness into light,
Restored them to their fellow-men;
And yet of whom but one returned
To thank their Lord and Master good,
And bring that gift so nobly earned,
That gift so rare called "Gratitude."

I met a man, yet something seemed
Familiar in his form and face,
And gazing long, like light it gleamed
Across my mind the time and place
When he, a youth, with saddened mien,
Was searching for the pearl so rare,
Which only in the heart is found
And found so seldom even there.
Eager to know, I turned to ask,
If yet his search might ended be?
A cloud encompassed round his brow,

He stretched his hand out toward the sea
And said, "The waves still cry for more,
Though all the rivers to them flow;
They drain pure water from the shore
Yet ask a draught—they'll brine bestow."

I met a pilgrim, old and gray,
Whose head was bowed, whose step was slow,

Yet something in his gaze around
Reminded me of long ago.

"O Pilgrim," said I then to him,
The while my heart beat in suspense,
Knowing if he should fail me now,
Useless for me to ask from hence;
"Canst thou the question answer then,
Whose answer thou so long hast sought,
Where gratitude for kindness given
Is felt, and envy cometh not?"
He raised his eyes toward Heaven's dome,

As if to pierce the vaulted skies,
And said, "O man, 'tis God alone
Will pay such price for sacrifice."

By permission, dear reader, I now pass them on. I feel that they contain many suggestive and helpful thoughts. Are we responsible for gratitude? Truly ingratitude is one of the basest sins. Are we not enjoying God's sunlight, beauty everywhere, goodness all around us, health and strength, prosperity and yea adversity as well, for that too has its blessings though oft in disguise.

A Hindoo once said, "The life of a Hindoo woman is like that of a frog in a well. There is beauty all around but it cannot be seen by them." Ah! fellow-worker are you truly grateful? If so, shall we not lift all those who are not enjoying the sunlight of God's love into the light of His countenance and He will give them peace.

Gratitude may be a rare gift, but we believe it is found in reality if sought.

When a wanderer seeks to return, when a child longs amid difficulties to come into the church, give them not a stone for bread and turn them away. Give them the manna from heaven in a helping hand and loving service. There are two kinds of gratitude, viz., lip grati-

tude and life gratitude. A frontiersman said of Henry Whipple, bishop to the Indians of Minnesota, that his preaching was of two kinds, viz., lip preaching and life preaching and that the latter never rubbed out. May we hope that both can be said of us. Gratitude and Christlikeness are closely allied; as closely as root and flower, as closely as truth and certainty. Let there not be a wide chasm between God's mercies and your gratitude. He says, "All, all is yours. Dig deep for hidden treasures and you shall find them. You shall find love for your comfort, wisdom for your direction, guidance for your difficulties, immutability for your trust, and receiving these and using them will be to you a savor of life unto life." But lo! there is an echo, a voice from heaven which says, "Be obedient to me." Be a valiant soldier in love and long suffering of your heart amid opposition, but only obey. Dear reader, God wants obedience and He wants it to Him through His Son—but to Him alone. God loves not to chide, yet did He not destroy the godly line, Adam, Seth and their descendants because of their wickedness and disobedience. Again God was gracious to Shem and his descendants, but again did He not punish? We want a God of love and mercy, but we want a God also of justice, even for our own sakes. "The Wide Open Door" is ours. Christ can rejoice and be glad. Oh! let us give to Him our gratitude in loyal obedience, the true test of loyalty, and He will rejoice. The Saviour trod many hard and thorny paths and as we learned but recently in the Sabbath School He endured great opposition; though weary He went out of his way so that He might preach to all alike. Thus the Saviour hallowed the rough and stony path.

'Twas by the sweat of His brow and anguish of body, soul and mind that He cried out, "Lord, hast Thou forsaken me?" It is not unlike Christ to falter and faint. But remember, dear reader, Jesus obeyed even while He said, "Father, if it be Thy will, take this cup from me. But Thy will, not mine be done."

Did He not say to His earthly parents, "Wist ye not that I must be about my father's business?" Shall we follow? Every picture has its bright side and so has this one. We are told that a Hindoo was converted by seeing the picture of the crucifixion of Christ. To him it looked bright, for it did mean in reality a Saviour had come to bring peace and joy. Yes, back of the dark background of cruelty because of vile and base ingratitude, shone forth also the face of submission and resignation. The Hindoo showed his gratitude by accepting Him. Let us not crucify Him anew by disobedience or a want of faith.

The fall work has been begun. Let us be grateful to our consecrated leaders and to God, by being first of all a praying Christian, a working Christian and a giving Christian.

Pray—Work—Give.

Pray for our boards and missionaries.

Work for the salvation of the whole world.

Give of your means for the spread of the kingdom. At our Classical meeting these words were the keynote of our devoted, faithful and untiring president, Mrs. C. H. Nadig, in her opening remarks. I pass them on to you: "We will obey."

In closing, dear reader, let me give you one other thought of hers, "Write to our missionaries. A letter from home will mean much to them." While writing to one another in these columns concerning the work which God gave us to do, let us not forget our fellow missionaries at home and abroad. They will appreciate our gratitude.

Allentown, Pa.

IMAGINATION.

This is the song of Imagination:

Mine are the wings on which souls soar into the unborn years.

Mine are the sails that speed the ships of fancy across the seas of time.

I am the crucible that transmutes impossibilities into achievement.

I am the loom that weaves the tapestries for history.

I am the giant crane of the brain.

I am the lens that magnifies the farthest star and the hand that reaches to its height.

Mine is the eye that pierces mountain-sides and sees the treasures of the rock.

I am the herald of things to be—guide to civilization—architect of evolution—I strike the soul-spark that warms clay to kinship with immortals.

I am the dream of man-awake.

All that is mighty on earth and all that is noble in might—all that is finest and farthest and fairest my pencil sketched.

I stand upon the desert sands and summon fruitful waters from the hills to slake the parching wastes.

I survey highways in the wilderness and beckon courage to the new-found roads.

I tear the bolts from out the hands of Jove and harness them to wheel and lamp.

I spin a wonder-web of wires o'er the miles, and gift the strands with speech.

I drive my iron horses over mountain peaks.

I blend the pigments for the painter's brush and orchestrate musician's hands.

I am Revelation—Horizon, Vision, Hope, Faith—the Light Eternal.

I am the voice of God.

I whisper, and walls rise into the clouds, and surgeons' knives find foulness in sick flesh, and wings of canvas breast the winds, and unseen ships hear cries of help scream from a leaping spark.

I sow to-morrow with good seed.

Without me man is meat.

Swords have won nothing for the world—great fights are fought with thought.

'Twas I who taught the wheelmaker and the toolshaper and the rail layer and the boat builder.

I am Master in Man.

I am Opportunity. I stalk in the sunrise. At dusk, Time the Sweep brushes away my track, but To-morrow I come to walk anew.—*Herbert Kaufman in Woman's World.*

OCTOBER MIYAGI GIRLS' SCHOOL

NOTES.

In the early part of October the General Synod of the Church of Christ in Japan was in session in Sendai. Due to this, the students and teachers were not only able to attend the excellent meetings, but were also favored by morning chapel talks from some of the most prominent visitors. On October 11, Rev. Mr. Hoshino, of Tokyo, spoke to us on the "Three Treasures of Christ: Faith, Hope and Love." A few days later Mr. Tada, the president of Synod, gave us a talk on the nature of a truly Christian woman. Some time later, we had with us Mr. Uchigasaki, of the Waseda University, who spoke to the student body on the subject of wisdom.

A few days before the opening of Synod, the school shared the joy of the community over the visit of Mr. and Mrs. Buery, of Philadelphia. These friends visited the school for part of a day, and Mr. Buery gave a talk to the students which our teacher of English translation, Miss Yoshida, interpreted.

October 30 being the memorial day of the issuing of the Imperial Rescript on Education, the school held a short ceremony. Its chief feature was a talk from Mr. Suzuki, editor of a prominent daily, the *Kahoku Shimpō*. Mr. Suzuki's theme was the inherent agreement between the precepts set forth in the Rescript and the principles of Christianity.

Perhaps our friends will think we spent most of October in being spoken to! But we found time for our usual work and also to enjoy the school's annual picnic, the "undokwai." Students and teachers set out on the morning of October 16. The route was to Iwanuma by train and from there by boat to Arakama, a beautiful spot on the sea. The night was spent there. The next day the whole party enjoyed a walk back to Watarai and from there came home to Sendai by train. It was pronounced the most pleasant picnic the school has held for some years.

MARGARET J. LEADER.

THE INFLUENCE OF MARY LYON.

MARY I. PARK.

THE founder of Mount Holyoke College impressed her convictions upon her students to a degree that is beyond the privilege of most teachers. Progressive yet cautious, positive yet reasonable, persistent and womanly, she was well qualified to be a leader of young women.

The most prominent trait of her character was her strong sense of duty. Her life motto, "There is nothing in the world that I fear save that I shall not know my whole duty, or that knowing it, I shall fail to do it,"—this motto has rung in the ears of every Holyoke girl and has found an answering echo in her heart. Those who were privileged to come into the presence of Mary Lyon could scarcely have felt the inspiration more strongly than the students of later periods who go out to the hill in the middle of the campus and, in sight of this motto engraved on the stone which marks her grave, solve for themselves the problems which come into every earnest young life. Under such influence, it is not surprising that so many Holyoke girls gave themselves to the Lord's work in foreign fields that it was taken for granted that a graduate of Mount Holyoke would be a missionary. So strong was this assumption that parents who were not willing to lend their daughters to the Lord hesitated to send them there. The young women who thus learned to face their duty naturally carried this inspiration to others.

Another way in which Mary Lyon has helped students and through them others, is in her courage and resourcefulness in meeting discouragement and obstacles. No sacrifice was too great if thereby some good could be done. The lesson was one not to be forgotten when she cheerfully gave up her friend and helper on the faculty, Miss Fidelia Fiske, who became a pioneer worker among the Persians. They had been very united in their work and the bond of sympathy and helpfulness between them was very strong.

Her emphasis upon the spiritual life was marked. The "silent hour" brought its blessing and the most reckless girl was made to feel its sacredness so strongly that, as one said, she could not bring herself "to do anything more secular than the reading of Butler's Analogy during that hour." The Day of Prayer for Colleges was another time for strengthening the spiritual life. Recitations were suspended, and a wonderful quiet rested upon the household. Prayer meetings were held by classes, by corridor groups, by sections, by twos and threes until every hour of the day was filled and the girls realized the holy joy that comes from continuous prayer. No one who believes in prayer can doubt the power of this wise provision of Miss Lyon for the developing of the spiritual life.

In many respects Miss Lyon seems to have anticipated the great movements of the present day. No one has placed greater emphasis upon the idea of service than she. She had no sympathy with the "bookworm," but urged the full development of a woman's powers for the sake of others. It is, therefore, no wonder that her girls in China, India, Japan, Turkey, Africa, Egypt, Spain, Hawaii, Persia, the Philippine Islands, North America and South America, rise up and call her blessed.

Tiffin, Ohio.

WHAT HAS BEEN DONE BY ONE SOCIETY.

DEAR FELLOW WORKERS:

When asked to write a letter telling the best thing we did last year in our society, I could think of very little that we accomplished, but rather thought of this:

"So many little faults we find;

We see them, for not blind

Is love, we see them.

But if you and I perhaps remember them some by and by

They will not be Faults then—

Grave Faults—to you and me,

But just odd ways, mistakes, or even less, remembrances to bless."

We did gain some new members. Between the Classical meetings of 1911 and

1912 our society doubled her membership, which means an increase of thirty members, and organized the Young Ladies' Home and Foreign Missionary Guild. This was accomplished by means of two things—repeatedly calling upon the prospective members and by definite prayer. There were some willing to join the society and interested enough to pay the monthly dues, but were unable to attend the meetings because of home duties such as invalid children or aged parents. For such we created a "Home Department" similar to that of the Sunday School and the office of "Visiting Secretary," whose duty it is to call upon these shut-ins quarterly and take them missionary literature to read, and at the same time collect their dues. Our attendance, perhaps, is not any larger than before we increased the membership, but nevertheless we know it has accomplished some good. It has created an interest in Missions where there was none; and has increased the funds whereby the higher bodies may spread the work of His kingdom more.

We expect this year to revise our constitution to conform with that of the higher bodies, and are planning to do much more in systematic study of Missions. We are starting a class in Home Missions in the W. M. S. and the Y. L. H. and F. M. G. has taken up the study of "China's New Day" instead of the program.

The little book called "Child Life in Mission Lands" is being read a chapter each Sabbath to the primary department of the Sunday School. The little folks listen with earnest interest to these little stories, and it is hoped that as they attain the age of members of a missionary society that they will be trained to enter upon the work. Even if it is being done in a feeble way, we believe it is all being done for the sake of and for the promotion of "The Greatest Enterprise in the World," the Missionary Enterprise.

Yours in His service,

MRS. LEONARD KELLER,
*President of Grace Reformed W. M. S.,
Tiffin, Ohio.*

MIYAGI JO GAKKO, SENDAI.

NOTES FOR NOVEMBER.

November was a month full of good things for Miyagi Jo Gakko. In November, two of our teachers passed government examinations in their subjects, a number of our girls and one teacher were baptized, the usual fall literary program was given, the Y. W. C. A. observed the Week of Prayer, and perhaps best of all, a Y. W. C. A. conference was held.

It would be interesting to our readers to see one of our literary programs. This program consisted of the usual number of Japanese and English essays and recitations, a tableaux, a dialogue and several musical selections. The entire program was so selected as to be interesting without being in the least unsuitable to the year of mourning.

The tableaux was especially beautiful. It was based on an old Japanese story which appealed very much to the audience. A large background, the entrance to a Japanese home, painted by our drawing teacher, made the picture very charming. In effective tableaux the Japanese excel.

The dialogue consisted of three scenes from "Little Women," very carefully worked out to suit dialogue form. The girls were dressed in foreign clothes, much to the amusement of themselves and the audience. Mrs. March and her four daughters together with Hannah, the servant, were well represented.

To see a quiet, modest Japanese girl transformed into boyish, whistling Jo, or into bustling Hannah, with her warm heart and poor English, was quite interesting. It required much persuasion to bring the girls to assume parts so unnatural to them.

The musical numbers were a credit to Miss Hansen's work and to that of her pupil, the teacher who is doing Miss Hansen's work during her absence.

OLLIE BRICK.

Will you give or get \$35 for a scholarship in the Miyagi Girls' School for the support of a student?

WHAT HAS THE MISSIONARY SOCIETY DONE AND WHAT IS IT DOING?

MRS. J. H. ALBRIGHT.

THE year 1912 has inscribed upon its tablets a most interesting chapter in the history of Missions in our Church and especially in our Missionary Societies.

However, the satisfying results have not been the work of a day, but long years and struggles innumerable have been passed through to reach the present standard.

Review with me if you will briefly the spiritual conditions of the country as statistics tabulate them in the middle of the eighteenth century. It was between the years 1742 and 1762 that a great revival swept over England. Before this time the needs of the Colonists of the mother country were uppermost in the thoughts of the churchmen, and the conversion of the natives in the colonies and elsewhere seems to have been considered more from the political, than the spiritual standpoint.

Now let us take a glance at the condition of the world as to missionary interests in 1800.

In Africa and India the people were in a state of waiting for the Gospel. It was even more true of the Turkish Empire, little traveled, over which Mohammedanism ruled supreme. The same was true of Persia and Tartary, and Central Asia was practically unknown. Ceylon and the other East Indian possessions of Holland had a formal Christianity.

China had been the scene of extensive Roman Catholic Missions, but at the beginning of the nineteenth century was closed to foreigners. Japan was also a closed country.

Hence we see, after eighteen centuries of the Christian faith in the world, only a few sparks of light in scattered regions, and a whole world waiting for the inspiration of the Spirit and the forward movement of the Church into these dark and unlightened countries.

It was the opportunity of ages. From noted authority we learn that "In all the

Mohamedan lands of Western Asia there was not a single missionary. In India there was a little Baptist band hidden away in Bengal; also a half dozen Germans under the "Society for Promoting Christian Knowledge in the South."

The Red Indians of North America were barely touched, the few clergy in Canada being chiefly occupied with the white settlers; and the Indians of South America were not touched at all.

The South Seas were just being visited by the pioneers of missionary effort.

The men and women who were impressed with the thought of the immediate spreading of the Gospel began to form new missionary societies and to these societies the real systematic spreading of the Gospel must be attributed.

In 1804 the British and Foreign Bible Society was founded, and six years later the American Board of Commissioners for Foreign Missions came into the field.

In 1813 the Methodist Missionary Society started its great work and one year later the American Baptist Union followed and in 1819 the Society of the M. E. Church was placed on the schedule.

These were aided by the Boards of the Reformed, Presbyterian and Lutheran Churches and by these societies sending forth men of great promise and determination, the work advanced steadily, though with many disappointments and hardships, until now we are astonished at the great progress made in such a short period as a century and at present these societies are working in Africa, Alaska, Arabia, Burmah, Canada, Labrador, Ceylon, China, Formosa, India, Japan, Korea, Madagascar, Malaysia, Mexico, Oceania, Palestine, the Philippines, Persia, Russia, Siam and Saos, South America, Syria, Turkey and the West Indies.

What a difference between this list of lands under the influence of Christianity and that spoken of in 1800. And yet the question is something still asked, does it pay?

Summarily the missions have given whole races a new idea of God; they have introduced a new religion; they

have taught the Gospel of redemption through Christ; they have scattered superstition and overthrown idols, they have lessened or abolished many ancient cruelties; they have introduced Christian churches throughout the formerly non-Christian world; they have cared for many needy and outcast and have brought Christ to the knowledge of all ranks.

Thus we see that the missionary enterprise started so simply at first in far-away and isolated spots of the world's surface, has grown and multiplied bearing evidence that—

"Little by little all things grow,
Plant and seed from the seed we sow;
The beginning of life is under the ground,
In darkness and silence all profound;
Then a tiny shoot come up to the light,
And the plant increases in beauty and
might."

Pausing for a moment in the latter part of the nineteenth century we discover a new enterprise.

Heretofore the work had been largely carried on by a union of forces, but at this time the women of the church received an inspiration that there was a special work marked out for them to do. So these noble women took advanced steps toward an organization to be known as the Woman's Missionary Society.

In this they finally succeeded, though not without having met considerable opposition, and it was through the instrumentality and persevering efforts of such devoted women as Mrs. Yockey, Mrs. Herman, Mrs. Kendig and others that an organization became effective in our own denomination.

Our brief history covers a period of about one quarter of a century. The work we have accomplished speaks for itself. We have supported the Girls' School in Sendai, Japan, and in this work have been the means of founding many Christian homes in the heathen land.

The girls from that school have gone out as Bible women to carry the Gospel into other homes, and it is impossible to tell how much our school for girls may

accomplish for Christ. The same work for girls is being carried on in China, but is yet in its infancy, hence we cannot record so many results, but we feel certain that God looks with the same favor upon all nations and equal rewards will follow if the same forces are applied. Our work for Home Missions has, we feel, been very helpful. We have raised fifteen Church-building Funds and have helped and are still helping the German work in the Northwest and the English Home Mission work which includes the work among Hungarians and Bohemians. Through us and our interests and support the work among the Japanese on the Pacific Coast was established. Our mission there is only two years old and has sixty members.

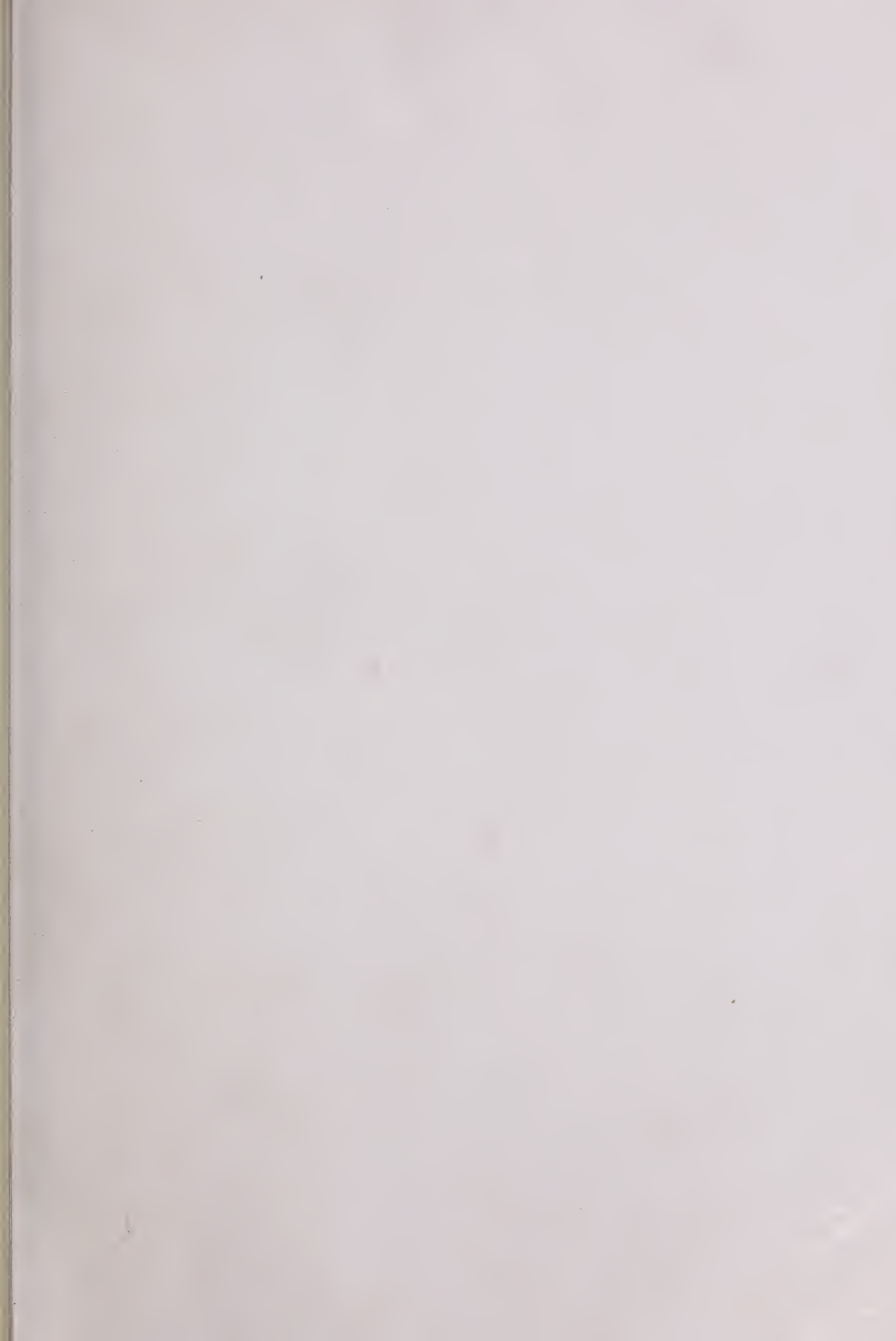
The Woman's Missionary Society of Miami Classis, Ohio Synod, have assumed the support of an American teacher to help in our Japanese mission in California. They have also done some special work in supporting a worker who travelled through Utah in a Gospel wagon.

Some of the results we hope to accomplish in the future are to finally undertake the entire support of the missionary work among women and children in Japan and China and similar work among Mohammedans, and we need more women evangelists and workers in the home field to entirely support the work among the Japanese in America and to prepare by means of our Scholarship Fund girls for missionary work in the foreign as well as the home field. Can we not look forward to this greater work?

We can do this and more when the women of every congregation will join hands with us in our work for Christ, for if the heathen perish we cannot be innocent of their blood unless we have done what we could to save them.

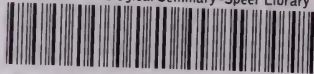
Then let the spirit of missions, full of affectionate and earnest desire take hold of our souls and we will have almost grasped the lever by which a fallen world can be raised to hope and heaven.

Stonington, Ill.



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Outlook of Missons

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